CHRISTIAN RVLES

PROPOSED TO A vertuous ſoule aſpiring to holy perfection, vvhereby shee may regulate both her time, and actions for the obtaining of her happy end.

By her faithfull frend. VV. C.

VVhoſoeuer shall follow this Rule, peace vpon them, and mercy. Galat. 6. v. 16.

But it is not enough to haue a good will to doe well; vnleſſe it be accompanied with doing well. S. Ambr. lib. de Offic. D. 86.

Renewed, corrected, and augmented by the Author.

M. DC. LIX.

BRITISH MUSEUM

THE EPISTLE DEDICATORY

To his deareſt frend Mrs. V. CLIFFORD.

Noble and my deareſt Frend.

I Preſented you with theſe Chriſtian Rules in a former edition; which being then vnexpectedly, and ſomewhat haſtely preſſed from me, were left the more vnperfect; aſwell in regard of the methode, as for many other faultes, cauſed by too much haſt, which, vpon better leaſure and reuiew, I haue endeauoured to amend in this ſecond edition: wherein I haue alſo made ſome enlargement. Vnto the coſt and paines where-

of, I was encouraged by diuers, who assured me that the former hath proued neither vngratefull, nor vnprofitable vnto manie. And not hauing now anie more copies left wherewith to satisfie the desire of many good frends, who haue demanded them; I haue putt on a hopefull confidence, that though by this my present Retreate, I am become a forrenner to my brethren, and a stranger to the Sonnes of my Mother *ps.* 68. *Yet I should not thereby be rendred wholy vnusefull vnto my deareſt Country: I acknowledge my profession obliges me to hazard for it what is most precious to me; yea and my verie life, to gaine the meaneſt soule to God. And if this my poore vnworthy paines, may by his gratious blessing, become an instrumental cause to dispose some hearts to his diuine loue and seruice, I shall accompt my selfe, with ioy, to be rewarded much more then a hundred fould vpon that score. Besids D.*

N. it needs muſt be great comfort to me, when I conſider that you are to partake a more then ordinary share in the good diuidend of Gods gracious bleſsings, for the benefitt which vertuous ſoules may receiue by theſe Rules : you who already haue ſo happily made him the owner of your heart, by the Character of your conſtant ſufferings for his ſake : whereby, in vertuous courage, and true fidelity, you haue not only imitated your noble Anceſters, but farr exceeded the preſident which they haue left you: for as our Chronicles doe truly aſcribe to them, an vnalterable Conſtancy in defence of their lawfull earthly Soueraignes right : ſo you, now the laſt in your Sex of that ſelffame noble Family, not degenerating, doe generouſly conclude your part after a much more honorable manner, by cheerefull and conſtant ſufferance for your true heauenly King, our Soueraigne Lord and Sauiour IESVS-CHRIST : *from*

whom, with the great Apoſtle, you may in humble hope expect, that theſe momentary tribulations will worke aboue meaſure exceedingly an eternall weight of glory. 2. Cor. 4. *Your ioy in this hope, may well begett vertuous Patience in theſe your preſent ſufferings; which will become light and eaſie, by his diuine loue, who beſt can giue ſtrength to beare them for his ſacke. This holy loue is that which gaue ſuch inuincible courage to all the bleſſed Martyrs of each ſex and age; as alſo to the tender and moſt illuſtrious Virgins, ſo vndantedly to ſuffer the greateſt rage & torments which their cruell perſecutors could inuent to exerciſe vpon thoſe innocent and happy victimes of* IESVS-CHRIST. *This is that heauenly eloquence which now perſwades ſo many millions of vertuous and happie ſoules to forſake all the alluring pleaſures, which this deluding world is able to propoſe vnto its greateſt fauorits; and to embrace the auſterity*

of a religious life: that dying thereby to all worldly pretentions, they may truly, and entirely liue to God. This diuine loue is finally that which hath replenished the deſerts with verie Angels in purity, though inueſted with humaine bodies in their mortality. Yea in the prophaneſt Courts, and in all ſortes of ſecular callings, what multitudes of moſt holy and vertuous perſons hath this odoriferous oyntment ſtill drawne to true ſanctity, in the obſeruance of a moſt exemplar life, and vertuous Conuerſation. The true practiſe whereof is moſt fruitfully performed by propoſing to our ſelues (each one according to his calling) ſome Rule, and good methode, whereby rectifiing all our actions to the glory of God; and vniting them in true conformity, and obedience vnto his bleſſed will; the meaneſt of our acts, or ſufferings: yea euen our ciuill myrth, and conuerſation (accompanied with that holy diſpoſition) becomes inueſted with true vertue,

and may meritt eternall recompence. And as for your particular. D. N. whoſe chiefe deſigne hath euer been the laudable practiſe of a vertuous Conuerſation; I cannot doubt, but you haue found the ſubiect of this little treatiſe, ſo much the more pleaſing vnto you, as it layes open, and treates in a plaine and familiar manner, the practize of thoſe daily vertuous exerciſes; which a ſoule enamored with her diuine Spouſe, is moſt feruently deſirous to imitate. This giues me the greateſt confidence that my paines herein will be gratefull vnto you: and ſo much the more ſatisfactory alſo to my ſelfe; as your vertuous example ſhall giue good proofe, that there is nothing in theſe Chriſtian Rules, which may not eaſily be practized by a vertuous ſoule, aſpiring to holy perfection, With faithfull correſpondance to Gods holy grace, in the true practiſe of his loue.

And this was my true and only moiue to propoſe to you the exerciſe of

theſe enſuing Rules, and pious practiſes (as iuſt, and fitt occaſion ſhall be offered you) by the help whereof I hope you may ſo regulate your actions, both in Conuerſation, and all other employments; as whether you eate, recreate, worke, conuerſe, or what elſe ſoeuer you doe; you may purely performe all (as the Apoſtle exhorteth vs) for the honour and glory of God, and in the name of IESVS-CHRIST. *that is; in the like diſpoſition, affection, and intention wherewith he did his actions here vpon Earth; and with his ſpirit of Charity, of humility, of mildeneſſe, of patience, and true conformity: renouncing your owne proper will, and all other ſelfe intereſt, to accomplish the will and diuine pleaſure of God: for in this holy purity of intention, conſiſteth the verie ſumme, and higheſt point of true Chriſtians perfection; and the happie ſoule which ſhall once arriue at this moſt fortunate degree; will there begin her heauenly Paradiſe, euen in this world: for shee de-*

ſiring nothing but purely the will of God; ſhee is alwayes content, and nothing can diſpleaſe her.

This is the greateſt happineſſe which I can allott vnto my owne deareſt ſoule; and therefore, as ſuch, I doe alſo moſt heartily bequeath the ſame to yours; who am yours, as his owne in IESVS-CHRIST, *and in all faithfull, and affectionate ſeruice for euer.*

VV. C.

THE PREFACE TO THE RENOVVNED

And moſt conſtant English Catholikes.

Chriſtian, and deare Catholike Reader.

YOV haue here a Rule leading to Beatitude; a worke, well deſeruing a much better contriuer: and farr was it truly from my thought to propoſe this vnto publike view, which I iudged vnworthy the preſentment to my particular frend, for whoſe priuate vſe it was compoſed: but the perſuaſion

of ſeuerall perſons (whoſe iudgments had great power ouer my will) in ſome ſorte conſtrayned me to expoſe it vnto all; vpon that conceiued hope, that it would doe good vnto manie.

You haue therefore here from an vnskilfull hand, a rude and vnperfect draught of theſe good Rules for a vertuous life, which I very humbly rémitt vnto more able Maiſters, to be accomplished with their much better coulors of perfection; as alſo to amend both the faults, and methode, where need shall require.

And although it coſt me ſome paines to compoſe this Rule; yet to obſerue it, will re quireſo much the more, as doing is more difficult then ſaying. But ſeeing that true Chriſtian Perfection conſiſts not in words; but in the reall performance of deeds; and is gained by laborious practiſe, much tather then by ſpeculation, or by contem-

plation alone : therefore we muſt with vertuous reſolution embrace the paines required to obtaine the bleſſed end of our Beatitude. For one should but in vaine expect to ſatiate his deſire in beholding the curious and deligthfull obiects of forraine countries, vnleſſe he likewiſe would expoſe himſelfe to the vſuall paines, and incommodities required for ſuch a iourney ; which by a willing, and curious minde, are moſt cherefully vndertaken, and endured with pleaſure, and alacrity. We ſee that both the ſouldier, and marchant expoſe themſelues to imminent dangers, & extreame ſufferings, in hope of ſome vaine deluding vanity of humaine honour, or for the gaine of ſome poore temporall reward : whereas by incomparable leſſe venture, and by nothing neare ſo great paines, we are taught by theſe Chriſtian Rules to pourchace a ſecure inheritance of eternall Felicity: and ob-

ſeruing the good directions which they giue; they will be as an Angell Raphael to preſerue vs from manie greater dangers in this perilous Pilgrimage of our preſent life; then was yong Toby in that long dangerous iourney by his Angelicall Guide. *Tob.* 12.

You haue here (deare Cath. reader) a guide preſented you for a much more important voyage; and though it be not a liuing Angell, yet is it warranted by the Lord of Angells, Ieſus-Chriſt; being grounded vpon his ſacred word; as alſo vpon the doctrine of thoſe holy Fathers and Paſtors, whom he hath commanded vs, both to heare, and obey, as himſelfe. *Luke.* 10. yea it hath been alwayes practiſed by his greateſt Saints: and therefore in following it, we cannot erre.

The Angell Raphael would accept from Tobie, neither treaſure, nor any other recompence, in requitall of his paines; becauſe then

actually enioying the beatificall vision of God, he had the full accomplishment of all Beatiude; and therefore stood not in need of his help in any thing. But I a sinfull wretch, and a most vnperfect creature, most earnestly begg your prayers, in recompence of my paines: to the end that I may so guide my owne life, & actions by these good Rules, which I haue proposed vnto others. as I may also at last arriue to that Celestiall city of all Blisse.

Let this (deare Catholike Reader) be our mutuall prayer in this mortall life: that we may celebrate together in the other an eternall Iubile of Ioy, with praise, and glory to the Father, Sonne, and Holy Ghost, both now, and for euermore.

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BRITISH 15DE85

THE

THE FIRST RVLE.

Shewing both the profit and neceſſity of a pure intention in all our actions, as alſo the practiſe of Gods diuine Preſence therein.

TWO things are principally neceſſary to the workman for makeing a true, and perfect building, to witt: his eye, for the choyce of materials; & the Rule or ſquare, whereby to lay them in iuſt proportion, and with right order in the worke. Now Purity of Intention is the eye, whereby directing our actions to the glory of God, they become meritorious, & true materials towards the happy

building of our Saluation: and Gods diuine Preſence ſerues vs as the Rule, and Square, whereby to keepe them right with the will of God; whome behoulding, we shall feare to offend; and thereby aduãce that happy building in our Soules. Wherefore, to vſe the methode moſt conducing to theſe Rules; I here propoſe theſe two important Exerciſes before the reſt: becauſe the good, or ill of all our actions depẽding therevpon; it will be firſt fitt to ſee, both wherein they conſiſt, as alſo how to practiſe the ſame.

It is therefore a maine point in Chriſtianity, to know that the Intention giues to all our actions their true valew in the ſight of God: for as to giue Almes for his ſake, is a vertue deſeruing eternall recompence: ſo likewiſe to giue the ſame for vanity, and worldly praiſe, is a ſinne much blamed in the Goſpel by Iesvs-Chr. as likewiſe is the faſt of Hypocrits, who

faſt, & praye to gaine eſteeme and honour in the ſight of men. *Mat 6.* True Purity therefore of Intention is to all our actions, as ſalt is to meate, and as our verie ſoule to the body: for without it no action can auaile vs towards Heauen. It is as the Kings ſtamp to the coyne, from whence the true valew is taken; or as his ſeale, which giues to the Patent all it's power and force. For as a right Intention renders our giuing a cup of cold water meritorious of life euerlaſting; euen ſo the moſt glorious Act we can doe, will nothing auaile our ſoules without it. By this Purity of Intention all our actions muſt be regulated for their ſpirituall perfection. And to hitt right vpō this happy marke, we firſt muſt leuell (as doth the Archer) by a little pauſe, to take ayme in the beginning of all we doe, to direct it to the glory of God: & as he alſo winkes with his left eye, to hinder the diſſipatiō

of his ſight, and aymes only with the right: ſo Chriſtian Perfectiō requires, that we ſhutting our harts to all ſiniſter & vaine reſpects, ſhould place our whole vewe, & attention vpon the honour of God, & for the accomplishment of his holy will; for what is not refer'd therevnto, is but loſt, aud in vaine: whereas the leaſt thought or deed, accompanied with that holy motiue, *for the loue of God*, will haue no leſſe thē Paradiſe for it's reward; *Mat.* 10. And therefore with what care and diligence ought we to practiſe this fruitfull Exerciſe, and to make it our firſt morning act, thereby to conſecrate all our thoughts, words, and deeds of that day for the glory of God; to the end that if vaine glory, or anie other ill ſuggeſtion ſhall preſent it ſelfe, we may more eaſily repell them, as comming too late, and after ſo much better an owner hath taken his poſſeſſion therein.

This generall, & habituall inten-

tion in our morning practiſe, muſt be gently ſeconded by frequent like acts in the beginning of all our chiefe actions in the day; by briefly offering them to God, and humbly craving that we nowayſe offende him thereby. For all which a ſmall tyme may ſuffice; either by eleuation of the hart vnto God; or by deuout eiaculations, ſaying: *for thy ſake, ô Lord, it is that I doe this. That I make this viſit. That I eate. That I pray. That I ſuffer, or doe this action*; and the like. And as it was the primitiue cuſtome, ſo ſtill it continues amongſt vertuous people, to begin their actions with the ſigne of the Croſſe, thereby to renew the purity of their intention, in doing them, as S. Paul commands vs, *for the glory of God*. 1. *Cor.* 10.

This purely muſt be the motiue, and finall end of whatſoeuer we doe; and as it was the ſpirituall

food of our Soueraigne Lord IESVS *to doe the will of his heauenly Father, Iohn.* 4. So is it to be the firſt courſe for the feaſt of a vertuous ſoule, and likewiſe the middle ſeruice, and the laſt, whereon to feed.

This Pure Intention for the glory of God (by doing his heauenly will) is the marke at which both Prince, and Prelate; both rich and poore, we all muſt ayme at it: yea all our employments, whither for gaines, or pleaſure; whither in a ſecular, or in a religious ſtate of life; be it Preacher ſtudeant, or Maiſter; be it Magiſtrate in peace, or be it Souldier, for whatſoeuer he is to execute in warr; all muſt be regulated with this vnerring Rule of a Pure Intention to pleaſe God, by doing his bleſſed will. This holy ſauce giues a pleaſing relish to the moſt diſtaiſtfull bitts, which either Chriſtian, or religious Mortification can preſent to our reccy-

ling nature; this powerfull, and diuine ingredience (*the loue of God*) ſo ſweeten's all; as I dare in confident humility here promiſe, in Gods behalfe; that no Lay-Brother, or Siſter in their moſt laborious employments; nor yet thoſe of the Quire, by anie more painfull and Spirituall labours; nor finally anie other, of what calling, or condition ſoeuer, who ſhall but be faithfull in this holy Exerciſe, will euer perish vnder the oppreſſion of ſo bleſſed, and happy a burden, which diuine Treuth himſelfe hath ſo faithfully promiſſed to make both ſweet, and light to all ſuch, as by auoyding ſinne, ſhall comply with his heauenly will. This is the vnerring Square, and certaine Rule whereby to regulate whatſoeuer we doe: vnto which, the meaneſt action, which ſhall be found anſwerable, will be of ineſtimable valew; and what corre-

ponds not to this blessed Rule, is but corruption of nature, and filth for the fire of Hell.

By all this, it now sufficiently appeares, of what importance it is to prefix a Pure Intention to whatsoeuer we doe; that being the forme, the soule, and verie essence which giues both life and valew thereunto: for according to our intention, it will be esteemed, either good, or bad in the sight of God, how deceitfully soeuer it may appeare to the eyes of Men. As truly the guift of a cupp of cold water may well seeme but a very small matter to vs; which yet being giuen with a true motiue of Charity, it will be eternally rewarded in Heauen; whereas the lofty Phareſies, who cast whole handfulls of money with vanity into the trunk of the Temple, was nothing (in the esteeme of IESVS-CHRIST himselfe) in comparison of the poore wi-

dowes two farthings, which shee gaue with a Pure Intention for the honour of God. Yea moſt euident it is, that the Act which we shall doe in grace, and by the pure motiue of Charity; farr ſurpaſſeth what either art, witt, or ſcience are able to produce; and is farr to be preferr'd before anie other act; yea though the conuerſion of whole Nations, and the eternall Bliſſe, both of Angells, and Men should depend therevpon: for all that, in reſpect of what concernes the glory of God, belongs to an infinitly inferior order, and can admit no degree of compariſon: no the only ſacred name of IESVS religiously pronounced by the Iuſt, and in the holy Ghoſt; excells beyond all proportion, the valew of the heigheſt excellency within the bounds of all created nature.

Wherefore conſidering now, as well the great profit; as alſo the preciſe neceſſity, of prefixing this

holy Intention both to our prayers, and to whatſoeuer we doe; let vs frequently in the day, and at the beginning of all our chiefe actions, renew our morning oblation thereof; and directing our hart vnto God; let vs renounce our owne proper ſatisfaction, and will, to vnite it to God's; crauing humbly his diuine grace, that we neuer doe anie thing contrary therevnto.

In fine, all our thoughts, words and deeds muſt be offered vnto God, in vnion, honour, and adoration; and in the ſpirit, Intention, and diſpoſition of all the ſacred actions of IESVS-CHRIST; in whoſe regard they will be made acceptable, and admitted in expiation of ſinne.

Take ſpeciall great heed that no corrupt Intention blaſt that happy fruit of your actions; and be verie wary of the ſubtile poiſon of vaine-glory, ſelfe-loue, & priuate ſatisfaction, which is the ruine &

deſtruction of all ſpirituall profitt in the ſoule. Regard not the ſight, nor cenſure of anie Man; but conſider that only of God; who both rewards and punishes, not only in this world, but alſo eternally in the other. Recall with true ſorrow the many loſt actions of your life paſt, for want of true Purity of Intention; and direct them hereafter in vnion of that diuine Intention whereby our Lord and Sauiour IESVS-CHRIST, did honour his heauenly Father in all his actions, during the whole courſe both of his life, and death: for he being our Originall Prototype, & diuine Model; we ought thereby to frame aur actions, and to imitate them the beſt we can.

Examine now well by the premiſſes, how farr you haue been faulty for what is paſt; and with harty repentance, propoſe (by God's grace) to be more carefull for the tyme to come: and endeauoring

by manie feruent aſpirations, frequently to offer vp all your actions to God; crane humbly his heauenly help, that they may be both begunn, & ended to his greater glory: and that you may be ſooner ſtruck by death it ſelfe; then conſent deliberately to offend his Maieſty, by anie grieuous ſinne.

THE SECOND PARTE

Of this Rule; ſhewing that the memory of Gods diuine Preſence is a maine incitement to Vertue; and a great curb to all Vice.

PYrity of Intention can nowaiſe be better ſeconded, then by the help of this enſuing part; of *Gods diuine Preſence*: for who well conſiders, that he is the beholder of whatſoeuer we doe; as it muſt needs, on the one ſide eucourage, & exceedingly excite him to direct all his actions to the glory of him,

who is ſo bountifull a rewarder; ſo likewiſe on the other; it will no leſſe deterr him from offending in his preſence, who can punish vs, both temporally in this world, and eternally in the other, without all hope of appeale. *I haue kept thy Commandements, &c.* (ſaith holy Dauid) *becauſe all my wayes are in thy ſight*; *Pſal.* 118. He giues the Preſence of God, as the true reaſon, & meanes, by the helpe whereof he kept Gods holy law. This was that ſtrong buckler which defended chaſt Ioſeph, and Suſanna from thoſe dangerous temptations, wherewith they were aſſaulted: *for much better it is* (ſaid shee) *that by not yealding, I fall into your hands*, then that I should *ſinne in the ſight of God. Dan.* 13. This was the Rule which God himſelfe preſcribed to holy Abraham; as a principall meanes for attayning to heigh Perfection: *walke before me, and be perfect: Gen.* 17. as if he

had ſaid : *remember I ouerſee thee in all things; and thy deeds will be perfect.* The reaſon hereof is moſt manifeſt : for as the beholding ſight of a ſeuere Iudge doth moſt powerfully reſtrayne vs from offending: ſo on the contrary, nothing doth ſo much encourage, and incite the Soldier to generous acts, as doth the ſight of his King, or Generall, who can aboundantly reward him. And therefore it well appeares, how effectuall a meanes this holy practiſe of Gods diuine Preſence now is, for the perfect and entire accomplishment of true Chriſtian iuſtice ; it deterring vs moſt powerfully from the great euill of ſinne ; and it as ſtrongly alſo ſpurrs vs on to doe good, by the practiſe of vertue; which are the two eſſentiall parts of this holy iuſtice ; and are as two wings to the ſoule; whereof, if either of them be wanting, the other will little auaile her to

mount vp to her heauenly Bliſſe. By all which it appeares, both how neceſſary this holy practiſe is, to direct all our actiõs according to the will of God: as alſo how needfull to curbe our vnruly paſſiõs: & to moderate the diſordered affections of our minde. Finally it ſerues as a ſeuere, and awfull Maiſter, to deterr the boldeſt ſinner from offending him, who hath ſuch power, not only to inflict all temporall punishment vpon him in this world; but alſo to condemne him, both body and ſoule to the eternall flames of Hell. All which being manifeſt; it remaines that I endeauour to declare, how this diuine Preſence of God may be conceiued by vs; and by what meanes it ought to be practiſed: for both which you may obſerue, that

The firſt good helpe whereby to conceiue the diuine Preſence of God, is firmely to beleeue with S. Paul; that *God is not farr from vs;*

for we line, we moone, and we are in him. Act. 17. Yea we ſo abſolutely ſubſiſt by his ſupport, as ſhould he withdraw his ſuſtayning hand, all creatures would returne to their former nothing, from whence he firſt extracted them: ſo that we are not only inwardly replenished with him; but he alſo encompaſſeth vs on euery ſide; for, *both Heauen and Earth are fill'd with thy glory. Eſa.* 6. Yea he is more intimately preſent to vs, then is our ſoule; becauſe he is the very eſſence of our ſoule; there giuing to it, not only the operations which it makes in the body; but euen the exiſtence, and proper being of them both: *for thou, ô Lord do'ſt all my actions: Eſa.* 26. *Nor is it I, but the grace of God with me,* (ſaith the Apoſtle. 1. *Cor.* 15.) Where attributing his actions much rather to God's operation in him, then to his owne; and therefore by good conſequence, he was there

there preſent vnto them: as S. Auguſtin did well conceiue, when he ſo greatly rebuked himſelfe for hauing labored to ſeeke God abroad in his other Creatures, whom he ſo intimately enioy'd within himſelfe at home.

A ſecond good expedient for this holy practiſe of Gods diuine Preſence; is to contemplate his continuall benefitts, which (as the prime and principall cauſe) he communicates to vs by the inſtrumentall meanes of his other creatures; as light, by the Sunne; heate, by the fire; nourishment, by our food; reſpiration, by the ayre; & all the reſt, both corporall, & ſpirituall benefitts; which as by conueying conduits, we receiue frō his owne bountifull hand: as the ſame S. Auguſtin did likewiſe acknowledge, when giuing his immediate thankes vnto God for that firſt nourishment, which his diuine goodneſſe had ſo prouidently conueyed to him, by thoſe ten-

derbreaſtes of his louing Nource And therefore (with this B. St.) due gratitude alſo exacts of vs, to keepe the eye of our ſoule vpon ſo continuall, a Benefactor; who principally workes with his creatures all the good we receiue by thē; though not to be perceiued by our corporall eyes. no more then we can behold, either our ſoule, or the ayre; both which notwithſtanding, be reall, true ſubſtances, & are actually preſent with vs; for otherwiſe we could neither act, nor liue.

Thirdly, for the more eaſie comprehending both the manner, and reality of Gods diuine Preſence; ſome fitly reſemble it to the beames of a bright shining ſunne vpō a cleare tranſparēt chriſtall; wherein nothing on anie ſide, either within, nor without, is hidden from the eye: yea the leaſt mote, or ſtayne within the ſecret'ſt part of it, appeares as cleare, as doth the exterior out-ſide of the ſame. In like

condition are all creatures whatſoeuer, in reſpect of God; to whom the darkeſt, & profoundeſt corners within the bowels of the Earth; & the moſt ſecret thoughts of our minde, & conſciences, lye as open, as doth the shinning ſunne: which though it may iuſtly giue ſubiect of great terrour to the wicked; yet the vertuous ſoule may much reioyce to be continually in the vew of ſo louing a Father, and of ſo powerfully a protecting Lord.

We being now ſufficiently aſſured of this diuine Preſence (whereof Faith permitts vs not to doubt) I will here alſo briefly endeauour to shew what profit may be drawne from this certaine treuth (which ought greatly to ioy a good Chriſtian hart) to haue for eye-witneſſe of all we doe, that ſouueraigne Lord who beholding both our thoughts, words, & deeds; rewards the leaſt of them eternally (it being done for his ſake) for this, vndoubtedly,

must strongly incite a gratefull hart to aspirations, both of loue, & gratitude; as also to feare & reuerence; whereby the vertuous soule vnites her selfe more closely to his sacred Presence, and laboring thus to gaine a holy habit of this diuine exercise; shee breathes fourth fervent, and affectionate eiaculations, as fiery darts cast vp vnto God from an enamoured soule, inflamed with loue, & which craues without art (yet with an ardent desire, and tender feeling) with the Kingly Prophet; sometymes for pardon of her sinnes, and for grace to amend: sometymes to be freed from a predominant vice, from some euill habit, or vnruly Passion: sometymes to obtayne such vertues, as may make her most gratefull to God: sometymes by blessing, praising, and adoring his diuine goodnesse; when abroad in the fields, or gardens, shee beholds the Sunne, the Elements, the great

fabrick of this world, or anie other creature, either of Heauen, or Earth, which that Almighty Creator hath made for the vſe of Man. Finally by raiſing her hart vnto God in producing holy acts of feruẽt loue; of deteſtation of ſinne; of profound Humility; of perfect Conformity; of willing Patience: & to conclude, by ſuch other acts of vertue, as occaſion, and diuine inſpiration may beſt ſuggeſt: for by this good meanes, the ſoule preſerues her ſelfe in a continuall practiſe of Gods heauenly Preſence; ſhee greatly preuents the worſt temptations of her ghoſtly enemie; & by thus gaining a holy habit of God's diuine Preſence; with ioy, and great eaſe ſhee obtaynes holy grace to practiſe ſuch vertues, as be moſt needfull for her perfection in his diuine ſeruice, and ſhee worketh her eternall ſaluation thereby.

But to reduce this ſo important

a point, to an easie, and verie profitable practise; it is here first to be obserued; that the chiefest difficulty in this holy Exercise, consists in the beginning, and verie first practise thereof; and therefore to gaine facility in practising the liuely memory of God's diuine Presence; your first endeauour must be, to haue both a good will, and true desire to obtaine it: for a holy desire is both assisted by grace, and is also a powerfull spurr to nature, for the vsing all fitting endeauour to obtaine what is desired.

2. We must craue it of God, by very harty, and earnest prayer, as being a *perfect guift, descending from the Father of light*; from which holy fountaine we must expect it, much rather then from anie humaine art, or industry.

But I must not omit here to giue you, as a most necessary aduertisment; that you begin to practise this holy Exercise gently, and by

degrees with all prudent moderation. Firſt calling Gods Preſence to mind at each ſtriking of the clock; then after endeauour the ſame at the beginning, and end of all your chiefeſt actions; for by often iterated acts, habits are begotten; and this Exerciſe, which at firſt ſemed teadious and difficult; by perſeuerance and practiſe becomes both pleaſing, and verie eaſie to be renewed in all the reſt of your actions; God being euer preſent in all places; and therefore moſt eaſie to be found.

It is alſo to be obſerued; that ſome, by intemperate feruour, exceeding in this holy Exerciſe the due limitts of diſcretion, and ſtrayning the faculty of their imagination aboue it's power; by ſtriuing actually to exerciſe a continuall Preſence of God; they much weaken the head, and render themſelues thereby vnpro-

table for other duties of obligation: which is a moſt conuincing argument, that it proceeds not from the Spirit of God; that being truly gentle, and ſweet. *Wiſd.* 10. And leadeth none to ſuch immoderate extremities; which are but the effects of our owne ſatisfaction, and not of the true loue of God; which is neuer to be found deſtitute of ſolid true wiſdome, and Prudence.

You haue now here ſeene, both how neceſſary, and verie profitable this holy Exerciſe of Gods diuine Preſence is for all ſuch as aſpire to Chriſtian Perfection. It remaines that I conclude this Rule, by ſhewing briefly, what exceeding great harme the neglect thereof doth cauſe both to body, & ſoule: it being moſt certaine, and manifeſt, that as the memory of Gods diuine Preſence mainely deterres vs from ſinne; ſo likewiſe the neglect there-

of

of, is moſt truly accompted the very ſource, & fountaine of all impiety: *for God is not before the eyes* of the wicked (ſaith the holy King) *and therefore all their wayes are defiled with ſinne. Pſal.* 10. For from hence proceeds their booldneſſe & temerity in offending him. To this the Prophet Ezechiel attributes the enormous wickedneſſe of Hieruſalem: and for the ſelfſame reaſon a ſinner is moſt truly qualifi'd by the holy Ghoſt, *a Foole; becauſe in his heart, he ſaith, there is no God: Pſal.* 52. That publike ſinner Thais, being happily ſtrucke by a ſerious reflexion of God's beholding the foulneſſe of her offenſes; ſhee therevpon forſooke her ſinfull courſe; and retyring to a penitentiall life, ſhee ended the reſt of her dayes in great repentance, and ſanctity.

This was the happy effect of Gods diuine Preſence remembred by that happy ſinner. And doubt-

leſſe should we but liuely conceiue this ſacred Preſence; it would obleige vs to much more reuerent, and deuout reſpect at our prayers; as alſo to refraine from offending in other occaſions, that dreadfull, and all ouerſeeing Maieſty.

You haue now had in this preſent Rule, the Theory of God's diuine Preſence; and by which is only lay'd the foundation, whereon this next is to build; by reducing the former to practiſe; which is the proper ſubiect of

THE SECOND RVLE.

Regulating all our actions from our vpriſing; vntill we goe to bed.

THE former Rule informing our vnderſtanding with that

great treuth of Gods diuine Preſence: it is but requiſit, that, by this, the will should be excited to the holy practiſe thereof; in rendring to his ſacred Maieſty due honour and homage, by all our actions of the day: for he hauing ſo mercifully redeemed vs from eternall thraldome by the price of his deareſt blood; both iuſtice, and gratitude makes all our actions (by an infinit degree) more due vnto him, then anie Prince, or Parent can pretend from either child, or ranſom'd ſlaue.

And to performe our duty rightly herein to him, by the practiſe of this good Rule; it mainely imports vs to begin well the day; to which the remainder doth ſo vſually correſponde. And therefore with a ſpeciall care we ought to ſanctifie our firſt vpriſingthoughts, and actions, by ſome vertuous practiſe; they giuing ſo great an impreſſion to all our enſuing deeds

of the day.

First then, ſo ſoone as you are fully awake; hauing taken conuenient reſt, and your vſuall repoſe: it being alſo now your tyme to riſe (and no incommodity, nor indiſpoſition being offered to hinder you) make preſently the ſigne of the Croſſe, thereby to inuoke the diuine aſſiſtãce of the moſt bleſſed Trinity, through the merits of CHRISTS holy Paſſion: and at the firſt morning light appearing to your eyes, ſalute with all cordiall reuerence, and deuotion that bright heauenly Sonne of Iuſtice, IESVS-CHRIST, ſaying: *O ſweet* IESVS *the true light of our ſoules; illuminate my vnderſtanding, I beſeech thee, and inflame my will; to the end that I may know thee, loue thee, and ſerue thee, both this day, and euer-more.*

And for your better beginning of the day; endeauour alſo to giue God your firſt action thereof, by

a vertuous act of Mortification; shakeing off all sloath and drowsinesse, that would detayne you with losse of precious tyme: which holy Act, you may offer to God, as the first fruit of that new day, most due vnto him, and so very gratefull; as it may pourchace a happy blessing vpon all the rest you shall doe therein. Finally omitt not to acknowledge with due gratitude this so graciously preseruing you that night from all euill: and his mercy in affording you the good beginning of that day; wherein by his grace, you may negotiate the most important worke of your Saluation; by louing, and seruing him with much more care, and fidelity, then formerly you haue done.

Secondly in further thankfulnesse for his so innumerable great benefitts; offer your selfe entyrely, both body and soule, with all their powers, and senses to his

heauenly Maiesty ; all your actions , both interiour and exteriour of that day ; to the end that he may wholy dispose of you, both in life , and death , to his owne greater honour and glory. And protest , that together with all the Saints, and Angells in Heauen; and with all other creatures vpon Earth; you desire to loue, to praise, and adore him , by all , and euery action whatsoeuer : yea by each motion of your eyes , hands , or feet ; and by euery breath you draw : for by this holy practise you shall happily associate your selfe with all his other both Celestiall, and Terrestriall blessed Creatures, in all their religious actions of loue , praise , and homage which they render to God ; to whome , in vertue of that your holy intention, all your actions will be acceptable; you actually both louing , praysing, and adoring him thereby.

And finally , by this vertuous

practiſe, you will vnite your poore endeauours with thoſe who praiſe him beſt: and by a ſpeciall manner communicate with them, and alſo contribute to all the honour, and glory which shall be actually rendred him, both in Heauen, and in Earth.

Thirdly craue his diuine grace to preſerue you that day from all grieuous ſinne; and propoſe firmely, on your part, to auoyde all ſuch occaſions, as former frailties may giue you iuſt reaſon to feare. And reſolue in particular moſt carefully to shunne that ſinne, to which you finde your ſelfe moſt ſubiect; and to exerciſe the actes of that vertue which moſt oppoſeth the ſame. Adde alſo to this, an act of oblation to God, of a moſt willing acceptation (for his loue) of all the Croſſes, and troubles which may happen that day, and during your whole life. Renounce all euill temptations to ſinne; all inclina-

tions to pride and ſelfe-loue; all inordinate paſſions, and vnruly affections, which may preſent themſelues that day to you: for by this act, God will be glorifi'd in all your ſufferings; you hauing ſo very willingly accepted them for his loue: and by this meanes, you may alſo obtaine a diuine bleſſing, and grace to reſiſt all temptations to thoſe ſinnes, which for his loue you did formerly renounce; and diſauow. And in caſe that by frailty, you ſhall tranſgreſſe againſt your morning good purpoſe: yet this renouncing act not being reuoked; your intention ſtands good, and your tranſgreſſion inuoluntary; and thereby, will either not be criminall in the ſight of God; or at the leaſt, the malice of it will be greatly diminished.

Fourthly; raiſe feruently your heart, and minde vnto God, and treate with him the chiefe neceſſities of your ſoule by holy prayer;

which is as needfull to a ſpirituall life, and aduancement in vertue, as is the water to growing plants. Begge humbly his diuine light to vnderſtand his bleſſed will; and to enable you by his grace to performe the ſame. Which preparation to your prayer being made

Fiftly compoſe your ſelfe deuoutly in the place of prayer, as in the diuine Preſence of God; where, vpō your knees, firſt humbly and lowly bowe, or kiſſe the ground, in acknowledgment that you are earth, to which you muſt returne: as alſo in humble, and gratefull memory of the moſt bleſſed Incarnation of the Sonne of God. Adore his diuine Preſence, who became Man for our Redemption. Next makeing the ſigne of the holy Croſſe vpon your forehead, mouth, and breaſt (as ſealing, and shutting vp thereby the doore of your heart againſt allprophane words, thoughts and deeds for that tyme) retire

your ſelfe into the ſecret cabinet of your ſoule; there priuately to conuerſe with him alone, as if there were no other, but only himſelfe, and you in all the world.

Finally conceiue that day, as perchance the laſt that shall be lent you, wherein to worke your ſaluation; which depending vpon that ſtate wherein your laſt action shall be done, ô of how mayne importance it needs muſt be, to make a ſerious reflexion vpon euery act which may prooue, perchaunce to be your laſt; and whereon your Eternity may depend for an endleſſe weale or woe! This holy, and moſt important morning practiſe is able to make ſo verie deepe an impreſſion in our hearts; & to continue ſo powerfull an influence vpon all the reſt of our actions, throughout the whole day; as that no worldly affection, nor paſſion, nor anie creature whatſoeuer will be able to diſ-

order that happy ſoule, which beginning the day with ſo whol'ſome a thought, ſhall frequently renew the ſame cogitation of death: no rather *he will diſpiſe all mortall things, who often remembers that he muſt dye*; as S. Hier. by his owne experience aſſures vs. Yea by this happie practiſe, of beginning the day with a holy memory of death, we ſhall be made carefull of that dreadfull accompt, which will be demanded of vs at that vncertaine houre: and then with ioy, we ſhall finde the Romane Orator moſt truly to haue ſaid; that, *it is the heigheſt point of Wiſedome; to doe liuing, that which dying, we would wish to haue done*: and this practiſe would prooue a moſt powerfull Antidote to preſerue vs from the deadly poyſon of ſinne.

Our morning preparation thus made; and our vſuall prayers, and deuotions perfotmed with due reuerence: we muſt then betake our

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Our morning preparation thus made; and our vſuall prayers, and deuotions performed with due reuerence: we muſt then betake our

ſelues to ſuch employments as our preſent condition ſhall require at our hands: calling often to mind for what end it was that God did create vs, and doth ſtill preſerue vs in this world: all which being only for his glory, and our owne ſaluation; we muſt carefully direct all our actions accordingly; as being to render a moſt rigid accompt for euery moment of this moſt precious tyme, which God hath lent vs to negotiate with our talents for that end.

Now to be faithfully accomptable herein; I conceiue it a ſingular good expedient, not only to regulate in this manner all our actions of the day: but alſo to propoſe vnto our ſelues a ſet order, and diſtribution for the employment of the whole tyme thereof, according as our condition, and calling may both admit and require of vs, to Gods glory and our owne ſoules health: for order is moſt pleaſing

to him, who created all things *in order, measure, and weight.* Wisd. 11. And it will preuent much idlenesse, as also teadiousnesse to our mindes; to both which they are exceeding subiect, who propose not to themselues some due methode for the employment of their tyme, and affaires; which being rightly ordred, they passe with much more content and ease.

Now this right order consists in the fitt disposing of all our seuerall employments for the day: as for our morning and euening prayers; & for all our other employments, as well spirituall, as temporall, suteable to our condition, & leasure: regulating the tyme for our studies, or reading; for our worke, or corporall refection; for our recreation, or for such visitts; & conuersation, as either ciuility, or charity may iustly exact of vs. In fine we must obserue an order and sett tyme for all our affaires, so

farr as prudence, and conuenient fittingneſſe will permit. Nor is it leſſe conuenient that we should ſtint, & diſcretly regulate a due proportion; as well for our domeſtike expence, as alſo for all other occaſions anſwerable to our condition, and ability: allotting alſo for Almes what may be fitting, in due gratitude vnto God; for this is that order (ſaith S. Aug.) which bringes vs to him; *that we doe all things decently, and according to order. 1. Cor. 14.* And with a pure intention for the glory of God: for hereby all our actions will become gratefull to him, & meritorious of eternall reward. O lett vs not therefore omitt to direct rightly our morning Intention; nor to propoſe vntoour ſelues ſome good employment for the day; which muſt not be conſumed in idleneſſe, nor in the vaine and fruitleſſe paſtimes of meere prophaine, & worldly Conuerſation.

By the first part of this Rule you haue direction for your morning actions, whereby to regulate all the seuerall employments of the ensuing day. But to conclude the better, what we endeauored well to begin; and to make that our morning oblation, an entire sacrifice vnto God: it will be requisit, that we be as carefull to crowne that our mornings well beginning with as holy a good euening exercise at our going to bed: which I will endeauour to propose vnto you by

THE SECOND PART

Of this Rule, to be practised before our going to bedd.

IT is no lesse necessary to end well the day, then it was to begin it well: and as needfull to consecrate to God our last euening actions, as our first in the morning. And to this end, before we goe to

reſt, we ought to conclude the day with this euening Exerciſe; as it is generally practiſed by the beſt Catholikes; retyring into our Oratory, or the vſuall place of prayer, ſo ſoone as fit time may require to diſpoſe our ſelues to our reſt: and there alone, or in companie (as may be moſt expedient to our preſent condition) we may ſay the common Litanies of the Saints, with the enſueing prayers: to which we may alſo add ſuch other accuſtomed deuotions, as tyme, place, or other circumſtances shall require. And finally cõclude with a briefe examen of Conſcience conſiſting of theſe fower following points.

An examen of Conſcience, for ſuch as in a vertuous courſe of life, ayme moſt at Perfection: and often frequent with deuotion the holy Sacraments.

FIrſt deuoutly vpon your knees, & in the Preſẽce of God; adore him in your heart, & craue his grace to

ce to call your ſins to minde; and to deteſt them.

Secondly giue thankes for his innumerable benefits; & for his preſeruing you from ſo manie dangers: and for thoſe eſpecially of that preſent day.

Thirdly examine in particular what ſinnes you haue committed by Thought; by Word; by Deed; or by Omiſſion; whereof the World; the Flesh, or the Diuell may be able to accuſe you. Whether you haue broken any of Gods Cõmãdemẽts; or of thoſe of his Spouſe, the holy Cath. Church. Whether you haue offẽded by any of the ſeauen deadly ſinnes: or by any of your fiue corporall ſenſes. And in particular; if failed in the duty of your preſent ſtate, and condition.

Examine what has hap'ned in your Conuerſation of that day, wherein you may haue offended God; either in Thought. By Vanity. By Anger. By Impurity. By Pride. By Preſũp-

tion. By Reuenge. By Rash iudgment. By Diſdayne. By Enuie, or the like.

In Words; either immodeſt Or impudent. Or Proud. Or Diſobedient. Or Vncharitable. Or Iniurious. Or Vntrue. Or Blaſphemous. Or Vngodly, and the like.

Or finally in Deeds: examining well your Conſcience, of all your ſinfull actes: and obſerue with diligence your owne vicious inclinations and diſordered Paſſions, and Affections which moſt incline you to ſinne. And principally make good reflexion vpon thoſe faults committed againſt your reſolution made that day in your morning prayer: as alſo vpon ſuch affected veniall ſinnes, as frequently are cõmitted by deliberate, & free cõſent. Of which ſort, are idle, & vnprofitable words. Trifling vntreuthes. Slight Contempt, or auerſion. Small Calumnies, & murmuratiõs againſt Superiours, or others. Sloath to re-

fiſt diſtractions in Prayer. Negligence, and cooldneſſe in frequenting Sacraments, and all other deuotions; doing all rather by cuſtome, and without fruit, for want of uertuous endeauour. Vanity, & ſecret ſelf-eſteeme. Too-much inclination, & induſtry to ſeeke our owne eaſe, & commodity, neglecting our Chriſtian Perfection. Selfeloue in our actions; & and the like.

But I muſt ſeriouſly here recommēd to you this verie vſefull aduertiſement for your examen, before confeſſion: wherein although you muſt be ſerious, & very diligēt; yet free from anxious and ouer ſcrupulous diſquiet of minde. Firſt carefully examine; whether ſince your laſt Confeſſion, your Conſcience accuſe you of no mortall ſinne: and if it be guilty but of veniall: then lett your Examen, and Confeſſion alſo be chiefly concerning your daily, and moſt habituall faults, which you are moſt bound to

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amend: of which kinde those are, which cause greatest remorse to your Conscience; which hinder your progresse in vertue; and are most contrary to the vocation, and state of life wherein you liue: or those finally, to the Confession of which you find most repugnance, and wherevnto you haue greatest affection, and inclination. For it is well to be obserued, that by this manner of examen, and Confession of these our principally affected sinnes (takeing as by taske to amende them) the grace of the Sacrament is much more abundantly obtayned; then if by a long scrupulous search, & teadious Confession, we should labour to find out all our meanest frailties, and least veniall sinnes; for thereby we so spend the whole force of our spirit; as that small attention can be had, to make with true repentance good resolutions of amendment: according to wch notwithstanding it is, that we recei-

ue grace in this holy Sacrament; & not according to the tyme, or toyle which we employ in too vnquiet examens, or in long, and ſcrupulous Confeſſions: wherein, though it be not needfull to confeſſe all our veniall frailties; yet we muſt be truly ſorrowfull for them all; and purpoſe to amende them; which is the chiefeſt point, and beſt diſpoſition to a profitable Confeſſion: declaring our ſinnes, not as by cuſtome only, and after one ſet forme, ſtill repeating the ſame, and in ſuch generall tearmes; as the greateſt Saints aliue are not free. We muſt therefore accuſe our ſelues only of ſuch things in particular, as moſt require correction; expreſſing them ſo humbly, clearly, and briefly as we can: aſſuring our ſelues that the longeſt Confeſſions are not alwayes the beſt; but thoſe which are made with moſt repentance, & trueſt purpoſe of amendment.

Fourthly ſtir vp your ſelfe to true

hearty Contrition for all your ſinnes: craue humbly pardon of God for them, propoſing with a firme reſolution (by Gods grace) to amend, and to confeſſe them with true ſorrow, at the next fitting tyme. Endeauour by this meanes to put your ſelfe in that happy ſtate wherein you would be content to be found at the houre of your death: which may be done by theſe fowre briefe enſuing acts.

Firſt by an act of holy Faith, firmely beleeuing whatſoeuer God hath reuealed to his holy Cathol. Church: and as for ſuch, is by her propoſed to vs, to be beleeued.
Secondly by an act of diuine Hope, founded in Gods great goodneſſe, and faithfull promiſſes; and in the ſacred meritts of IESVS-CHRIST.

Thirdly, by an act of true Charity; in louing God aboue all things, and our neighbour as our ſelues.

And finally conclude with an Act of Contrition; deteſting all ſinne;

becauſe it is iniurious to ſo great, and good a God: which deteſtation of ſinne, and hearty repentance (as by verie powerfull motiues) may be ſtirred vp by theſe enſuing conſiderations.

Firſt by well pondering who he is that offendeth: to witt, a poore abiect Man; a contemptible worme; yea verie duſt, and ashes.

2ly. Who he is, that is offended: to witt, God omnipotēt, infinitly good iuſt, & mercifull; who hath both created, & continually preſerues vs powring downe innumerable benefits vpon vs moſt vngratefull Creatures.

Thirdly, to conſider the ill effects of ſinne; whereby (if mortall) we looſe Gods grace, which is the life of our ſoule, and of being the children of God, we become children, and ſlaues of the Diuell: we forfeit Heauen, & become liable to the euerlaſting flames of Hell, the greatneſſe, & horrour whereof, is

moſt extreamely formidable, euē to imagine, but by a ſerious thought.

And laſtly to conſider, for how vnworthy a gaine, and ſmall a content, in ſatisfying ſome fonde curioſity, or ſenſuall and vnruly paſſion; we renounce our eternall Bliſſe.

Out of all which conſiderations may well be framed this following Act of Contrion; or ſome ſuch like; as we ſhall find moſt mooving to our hearts, for that effect.

An act of true Contrition.

My Souueraigne Lord God & moſt mercifull Redeemer: for that I loue the aboue all things whatſoeuer, it grieues me from the bottome of my heart for hauing offended thee. I firmely porpoſe neuer to offende thee any more, but to auoyde the occaſions of my ſinne, to confeſſe, and to fulfill the ſacramentall pennance, which ſhall be enioyn'd me for the ſame, & I now offer

offer vp my life, and death, my body, and ſoule, with all the operations of them both, in ſatisfaction for all my grieuous ſinnes: & I moſt humbly craue that (I wholy truſting in thy infinit great goodneſſe, and mercy; and by the ſacred merits of the moſt precious blood) thou wouldeſt pardon me (as I doe all who any way haue iniuried me) and vouchſafe me thy holy grace to amend, an finall perſeuerance in the ſame vntill my end.

Theſe our deuotions before bed, being ended we muſt retire our ſelues in that deuout recollection from al company, the beſt we can, to our quiet repoſe without diſſipating our hart by any further needleſſe diſcourſe, or idle conuerſation: but beginning now to vndreſs, our ſelues, and to put off our cloathes, we muſt call to minde how Death will ſhortly bereaue vs of all wordly things, as honours, wealth, frends,

pleaſures, and what elſe ſoeuer we enioye; we muſt make here a true vertuous act of perfect conformity to Gods heauenly pleaſure, as a moſt willing ſurrender of all which is ours, to be freely diſpoſed of by him both now, and in all eternity, ſaying. *O when ſhall I deueſt my ſelfe (deare* IESV*) and put off the old man, with all my euill acts, and ſinfull habits, to the end I may be renewed in ſpirit; and may put on the new man which according to God is created in Iuſtice and Holineſſe of truth. Theſſal.* 4. 24. Conſider that a day will come for your vncloathing neuer to reueſt your ſelfe, when your laſt infirmity (as the forerunner of death) ſhall bring you to your finall lying downe; when (alas) vnleſſe our ſoules be fonnd adorned with the holy habits of vertuë, we ſhall t hen appeare (as did our firſt vnhappy parents) naked and confounded in the diuine preſence of God; and

in danger to be caſt, not only with them out of the Terreſtriall Paradiſe; but of celeſtial bliſſe for euer: which being a thing ſo juſtly formidable; let vs now vſe all fitting induſtry, for that darke night of death wil come ſuddainly vpon vs, & then no more time wil be granted to negotiate our ſaluation; for on which ſide ſoeuer the tree of our life ſhall fall, there will it for euer remaine.

A reflexion to be made when we enter into bed.

At entring into bed, we may ſay: *In the Name of our Lord* IESVS-CHRIST *crucified, I lye downe to reſt; he bleſſe me; keepe me; ſaue me; defende me, and bring me to life euerlaſting. Amen*; or thus: *O deare* IESV, *the eternall repoſe of thy elect; when will come th houre, and time, that my poore ſoule may without end receiue her reſt in the eternall glory.* Being laid downe in

your bed, thinke with your ſelfe; how ſleepe is the true reſemblance of death: the bed repreſents our graue; the sheets, our coffin, and the couering repreſents the earth, which shall one day be caſt vpon our corps to couer vs: and here-vpon making a ſerious reflexion vpon your owne mortality, moſt humbly recommend your ſelfe to the diuine protection of the ſacred Trinity, ſaying: *God the Father bleſſe me;* IESVS-CHRIST *defend and helpe me; the vertue of the Holy Ghoſt illuminate, and ſanctify me this night, and euer more. Amen.* After this compoſe your ſelf gently to ſleepe vpon this conſideration; that once you muſt lye down, to riſe no more, but by their hands, who beare you to the graue: nor haue we any aſſurance, but that very night may prooue the ſame; Gods bleſſed Prouidence ſo diſpoſing it, that none shall know the comming of that dreadful houre,

to the end that we should alwayes be ready, and prepared for it with our lampes of holy Faith, replenished with the oyle of good workes expecting the call of our heauenly spouse.

A deuout Practise to be vsed in the night, when we cannot sleepe.

It is a very good remedy to driue away euil fancies, when we cannot sleepe, to make some eleuation of our hart to God, for his innumerable great benefits, and aboundant prouision of all fitting necessaries; we hauing a soft bed, and well couered, whilst so many poore, and needy soules are forc't to repose their hungry, bare, and wearied carcasses vpon the hard ground, or perchaunce vpon some little straw, without all other defense against the great rigour, both of hungar, and could; and yet their innocency, and holy merits, may be likely to deserue much better all these

great blessings then we; here let vs againe raise vp our harts by some such like feruent ejaculations as these: *O* IESVS *be thou vnto me a Iesus, and saue me. O my most merciful Father, and dreadful Iudge; am I now in that condition, and state for my conscience, wherein I should be content to be found at the houre of my death*! O when shal I truly loue thee with my whole hart and soule, or as composing your selfe to rest at the foot of the sacred Crosse, rehearse these blessed words which IESVS-CHRIST pronounced there to his Heauenly Father: *Father into thy hands I commend my spirit. Luke* 23. Recite this holy Sentence with great feruour, loue, and humility; beseech him so to imprint it in your hart and soule; as that you may cõclude your life, & last breath in pronouncing these sacred words in vnion of that intention, and disposition, wherein IESVS-CHRIST presented that

his laſt prayer to his eternall Father vpon the Croſſe. This done, without any further ſtraining your minde, compoſe your ſelfe againe to ſleepe, endeauoring that your laſt interiour act, be euer of the loue of God.

I will conclude this Rule with a very ſerious admonition to all ſuch as it may moſt concerne; which is that they ſo regulate the houre of their going to bed; that hauing had ſufficient time for their reſt, they may riſe in a good houre in the morning; not conuerting day into night, and night into day; to the great preiudice, both of their corporall, and ſpiritual health: as alſo to the exceeding hinderance of their whole dayes employment, totally peruerting the naturall order which God hath ordained vs, who made the night for repoſe; and the day, wherein to labour and expedite our affaires.

THE THIRD RVLE.

FOR THE EXERCISE of Prayer.

Shewing howw profitable, and neceſſary it is: and vvhat conditions, and diſpoſitions are required thereunto: vvith a ſett Exerciſe for daily prayer.

THE former Rule being properly to regulate our morning, and euening actions; due order requires that this should treate more particularly, and at

large of Prayer, which is a needfull food, defence, and chiefe preſeruer of ſpiritual life in a Chriſtian ſoule; an vſefull fountaine, without which the holy plants of vertue could neither take life, nor grouth in vs; were they not very often watred with this Celeſtiall dewe by holy Prayer; which giues both force, and vigour to reſiſt the ſchorching heate of our ſenſuall affections; as alſo the vnruly paſſions of our corrupt, and intemperate nature. The neceſſity and happy fruit of Prayer, is moſt excellently expreſſed by S. Auguſtin *Serm. de Temp.* 226. who calls it the key of Paradiſe, which opens all the dores and coffers of Gods diuine treaſure; and leaueth nothing shut, or hidden, to which it makes not way, and free acceſſe: yea and which farr yet exceedeth all this; it opens alſo the doore to the cabinet of Gods owne diuine Preſence, & giues vs admittance at all times,

and in euery place vnto his Heauenly Majeſty; there leaſurely to conferre, and treate with him all our neceſſities concerning either body, or ſoule. This is that golden key of higheſt honour, & priuiledge giuen vs by the Eternall King of Heauen, whereby without controle we approach the diuine Throne and Majeſty of God; there to contemplate his greatneſſe, to admire his beauty; to loue his goodneſs; to taſt his ſweetnes; to repreſent our owne wants; to begg pardon for our ſinnes; to craue his grace, and to obtaine great guifts, both temporall, and ſpirituall. By this happy key is open'd to vs the whole magazin of his Celeſtiall treaſures: nor is there any thing which he refuſeth to this powerful addreſſe of holy Prayer: *Vvhatſoeuer you aske, by prayer beleeue that you ſhall receiue it and it will be granted to you. Mark 11.* The very ſame he alſo promiſſeth, and con-

firmeth in *Saint Iohn* 14. and 16. & therefore it hath not been without great cauſe that Gods chiefeſt Saints haue euer made ſo high an eſteeme of holy prayer which they haue alſo done in reſpect of an other great prerogatiue which it hath, in communicating to our ſoule ſupernaturall knowledge, & wiſedome, by a diuine light immediatly from God himſelf; which doth farr ſurpaſs whatſoeuer humane force, or induſtrie is able to obtaine: *approach yee to mee, and be enlightned* (ſaith the Pſalmiſt) *Pſal. 33* And from this light it was, that S. Hier. and S. Tho. of Aquin. confeſs to haue had their greateſt helpe to vnderſtand the hardeſt & obſcureſt points, both of the holy Scripture, and Diuinity. And by what other meanes obtained S. Antony in the deſert, S. Simon Stilites in his ſtupendious and long penitentiall life vpon a pillar, B. Gregory Lopez; in his great reti-

rement both from all company, & ſtudy of humane litterature. Sainte Cath. of Sienna; S. Thereſa, and ſo many more holy perſons, from whence I ſay did they draw ſuch profound knowledge of all diuine Myſteries; but from this heauenly helpe of holy prayer? Nor is it any meruell that thoſe who are taught immediatly by God himſelf, should by ſuch a lightſee more cleerely and vnderſtād more profoūdly, then they who deriue their knowledge, but from their meere humane induſtry; which is without compariſon, much more vnperfect then the light of a candle in regard of the bright shining Sunne; ſince the Sunne being of a farr heigher nature, and force; it ſerues not only to enlighten; but alſo to giue growth, and life to all whereupon it shines: *Pſal. 93.* whereas the poore weake, & glimering candle, comes short of all ſuch effects: & fitly repreſents to vs the weake ca-

pacity of mans naturall vnderſtanding and knowledge.

Bleſſed S. Auguſtin is as efficacious, and cleare in declaring to vs the neceſſity of holy Prayer, as he hath been to manifeſt its happy fruits; aſſuring vs, that Prayer is as neceſſary for the ſoul, as is aire, or food for the body: without which, as it cannot liue; ſo neither can the ſoule continue long in its ſpirituall life of grace, without the holy exerciſe of Prayer: which is to her as a furnace is to iron: for that mettle although of it ſelfe it bee both hard, ſtiff, and cold, yet being caſt into the furnace, it becomes hot, bright, and plyable to what forme the workman ſhall pleaſe, and remaining, but a ſhort time out of the forge, returnes to its former naturall qualities, and becomes as ſtiff and cold as before. It is iuſt ſo with our ſoul, which through its deprau'd nature, is both cold, & very vnplyable to vertue, vnleſs it be

heated by the holy fire of Prayer; from which it cannot long be ſeparated, but it looſeth feruour, and returnes to its former bad inclination, and ſinfull habits againe.

Hauing here briefly diſcourced of the neceſſity, and great fruit of holy Prayer; I cannot omit to ſay ſomething alſo of the force, and ſingular efficacie of the ſame: and how powerful a meanes, it is to obtaine at Gods hands all our corporall, and ſpirituall neceſſities; as by Gods holy helpe, I shal endeauour to prooue by ſeuerall moſt manifeſt examples, both out of the old and new Teſtaments. As firſt may well appeare in that dangerous, & great encounter betwixt Amalech, and the Children of Iſrael; wherein ſo long as Moyſes lifted vp his hands to pray; the Iſraelits preuailed, but if (through wearineſs) his armes failed to continue that holy poſture; their enemies gain'd

the aduantage ſo that in Moſes his prayers, conſiſted their ſtrength and victory. *Deut.* 17. And how often he at other times, by feruent prayer with held Gods hand, euen ready to ſtrike a deſerued reuenge vpon thoſe rebellious people, as may be ſeene in the ſame chapter.

The like powerfull effect had his holy prayers for thoſe ſinfull people. *Exod.* 32. 10. God there ſaying to Moſes: *Pray not for this people, nor hinder me thereby from punishing them.* And *Exod* 23. wee ſee how, in a maner, he held Gods hands, from thundering fourth his deſtroying wrath vpon that rebellious generation, for their adoring the golden calfe: *Suffer me that my wrath may be power'd forth againſt them*; as if hee had held him by force from deſtroying him. And *Pſal.* 105. 23. and 24 *he ſaid, he would deſtroy them; if Moyſes his elect, had not ſtood in the way before*

him, to turne aside his wrath, that he might not destroy them.

Yea had not the powerfull effect of praier sufficient force to change Gods dreadfull sentence, pronounced by his Prophet Ionas for the destruction of sinnefull Niniue; which yet by holy prayer, and penance obtained his mercifull pardon.

Iosue by his prayer, stayd the course of the Sunne, vntill he had accomplisht a glorious Victory ouer his enemies. *Ios.* 10. Esa. by prayer, caused the same Sunne, to goe backe in fauour of King Ezechias, ten whole lines of the dyall: and the same King Ezechias by his feruent prayer, retarded death it selfe, fifteene whole yeares, which was before vpon the very point to haue seised vpon him. *Kings* 3. 18.

And since the Law of grace, many of Gods Saints, by prayer haue raised the dead. S. Gregor. Thaumatur-

maturgus (ſo called by reaſon of ſo great a number of ſtupendious miracles which he wrought) dryed vp a great lake by his prayer, to reconcile a mortall diſcord which it cauſed betwixt two contentious brothers. Hee remoued a great mountaine, to make place for the building a Church. He fixing his walking ſtaff into the banke of a Riuer, which by its frequēt inundations vſed exceedingly to preiudice all the territories about, that drie ſtaff preſētly ſprouted fourth, and grew vp to a great tree, and by his prayers became the limited bounds of that vnruly riuer, which it neuer afterwards exceeded.

And to conclude; Zonaras relates, that S. Baſil by his prayers open'd the faſt shutt dores of the Church at Nice; (which the Arrians could not effect by theirs) in the preſence of Valence the Emperour: who had propoſed that expedient to prooue, whether the

prayers of the Catholiks, or those of the heretike Arians were most efficacious, & consequently which of their faiths should be esteemed for true.

By all which their prodigious miracles, we plainly see the greate power, and force of prayer, and we shall need no better proofe to manifest how strongly it preuailes with God for whatsoeuer we shall but rightly demande. And therefore I will now proceed; and shew

VVHAT EXTERIOVR preparation is required for prayer: and what interiour conditions are necessary to make it gratful to God, and fruitfull to our soules: wherein consists the chiefe point of this good Rule, for holy Prayer.

FIrst for the exteriour preparation, a conuenient place is to be assigned to prayer, which may be solitary, quiet, and free from

noiſe, and company.

Secondly, certaine appointed, and conuenient times are to be ſet apart for this holy exerciſe, which (without fitting cauſe) we muſt not omit, nor change.

Thirdly, the compoſition of the body muſt be modeſt, deuout, and humble: as bare head, and vpon our knees, with ioyned, and eleuated hands, like criminels, crauing the mercy of God.

Fourthly, our words muſt be alſo rauerently pronounced, and ſo leaſurely as to bee diſtinctly vnderſtood: for as it would be eſteemed an exceeding inciuility to ſpeake ſo confuſedly faſt to a temporall Prince; as that wee could not bee vnderſtood, ſo much more ſinfull irreuerence it is, to ſpeake with the King of Heauen, in hudling out ſo faſt our words in Prayer, as that, euen wee our ſelues ſhould not know that which we ſo mutter to Almighty God.

Now concerning the interiour conditions required for holy prayer (true faith being first supposed, without which the Apostle tells vs, that, *it is impossible to please God. Heb.* 11.) the next necessary condition (and required also by saint Paul) is Charity, without which, euen Faith it-selfe (he saith) would nothing auaile him. *Cor.* 13. and for want of which vertue, both the Prayers, and Sacrifices of wicked Cain were vtterly rejected, because he made his offering with a hart full of rancor, & enuie against Abel, his innocent brother. And therefore, if going to make our prayer, and oblation vnto God, wee finde in our hart any grudge, or breach of Charity towards our neighbour; our Sauiour himselfe expresly commands vs, to lay downe our offering; and hauing first made our peace, and reconcilement, then to bring our offering, and not before. *Math* 5.

The ſecond interiour condition is, by purity of intention to ſeeke the true end of prayer, without which it would be vaine and fruitleſſe; now the true and pure end of all good prayer, is humbly to craue thereby a light from God to vnderſtand his holy will, and grace to performe the ſame; as alſo increaſe in his loue, and aduancement in vertue; a true conformity to his bleſſed will, with a reall contempt and abnegation of our-ſelues; not ſeeking our owne ſenſible guſt, or ſpirituall conſolation, but renouncing all curioſity of ſpirit, and ſelf loue; to ſeeke onely and purely Gods glory, and not our owne ſatisfaction by Prayer: for in that we ſeeke not God, ſo much as our-ſelues, and our owne intereſt; and therefore no maruaile, if we finde him not.

A third condition yet required for holy prayer, is the vertue of Mortification; for ſuch is the great

connexion of theſe two vertues, as the one is neuer to be found in any eminentdegree,or perfection without the other: the reaſon thereof is cleare, for if the hart be poſſeſſed wth vaine, or ſenſuall delights, it is not capable of true ſpirituall, and heauenly contents: and therefore it is, that we finde ſo few endued with this holy vertue of prayer, becauſe there are ſo few, who are truly mortified: for who hath obtained the vertue of mortification, will ſoone gett the vertue of prayer; the firſt diſpoſing vs vnto the ſecond: for ſince wee cannot liue in this world without affection to ſome content, or other; therefore it is, that if we hate, and depriue our ſelues of theſe wordly contents, we shall eaſily ſeeke out diuine, and heauenly comforts, by the meanes of holy praier; which doth neceſſarily require

Attention, the third condition, & without which our praier would

be but plaine hypocriſie, and by voluntary diſtraction, it would become vice, and much rather prouoke Gods anger againſt vs, then appeaſe his wrath: for God being a ſpirit, in ſpirit we muſt adore him (ſaith ſaint Iohn 4.) and therefore only lipp-prayer, without the hart, (according to ſaint Iſidore) is no prayer at all; Prayer being as ſaint Iohn Damaſcen defines it; *an eleuation of the hart to God*; without which, they are moſt iuſtly reproached by the holy Ghoſt, who praiſe God with their lips, but haue their harts farr from him: Prayer being without attention, but as the shell without fruit; which, as it would bee rigthly offenſiue to preſent to a mortall Prince, with much more reaſon a farr greater crime it is, to preſent our prayer to God without attention; which is as the shell without the kernell; or as the body without a ſoule: yea meere verbal Prayer without

attention of the minde, is but a corporall action, and no prayer at all, which requires an eleuation of the hart, with pious affection, and attention of the ſoul. Prayer finally is properly called a vertue of Religion, and conſiſts not only in the corporeall, or materiall faculty of the body; but chiefly in the powers of the ſoule, and in the ſpirituall actions thereof, which muſt be interiour, and truly ſpirituall; for otherwiſe it could be no true worship of God; and by conſequence no act of the vertue of Religion, it not proceeding from the interiour operation of the ſoule, by which God muſt be worshiped, as ſaint Iohn hath told vs. c. 4.

It is alſo here to be noted, that prayer is not the end; but rather the meanes vnto perfection: and therefore, that our prayer may be profitable, we muſt raiſe vp thereby ſome pious affections; and produce from thence good purpoſes

and

and resolutions for the actual exercise of some determinate vertue; or for auoyding some particular vice; for some certaine good act to the glory of God, or to amende some particular imperfection; or finally to practise some vertuous act of mortification for the loue of God, and the like: for in this consists the true profit of prayer; and by so praying, it will be both holy, and good; be it neuer so insipid, or drye; yea it will be both pleasing to God, and verie profitable to our soules; though wholy past ouer with, what inuoluntary, and troublesome distractions soeuer.

The fourth condition (and the principall) whereby to make our prayer efficacious to obtaine what we aske (and by which, both it and all our other actions ought to be regulated) is to present it in the name of IESVS-CHRIST as S. Paul recommends to vs, *Colos. 3.*

Vvhatsoeuer ye doe (saith he) *either by word, or by deed; doe it all in the name of* IESVS-CHRIST. And he himselfe also assures vs; that all which we aske of his Father, we shall obtaine it vndoubtedly; prouided we demaunde it in the name of his deare Sonne IESVS. *Io.* 14. 15. and 16. that is; in his spirit, and with such dispositions, and intentions in our prayer, as he gaue vs example in this world to doe.

And therefore to this end, vnite your prayers vnto his, performe them in true loue & charity, humilitie, puritie, feruour and attention, the best you can, and in all those other dispositions, and holy intentions, wherewith our louing Redeemer was accustomed to pray vnto his Heauenly Father, whil'st hee was here amongst vs vpon Earth.

The fifth condition is, to place our selues in Gods presence with profound humilitie, and a contrite

hart for all our ſinnes: ackowledging our owne great vnworthineſs to appeare in his ſight, or to be heard by him; as not being able of our ſelues to haue the leaſt good thought, nor performe the leaſt gratefull act to God: but relying wholy vpon the ſacred merits of IESVS-CHRIST, in which humble aſſùrance, we may demand of his Eternall Father, a ſupply of all our neceſſities, both ſpirituall and temporall; together with all other celeſtiall graces for his ſake.

The ſixt condition required for true & fruitfull prayer, is an humble confidence, with conſtant perſeuerance and true fidelity in this diuine exerciſe: for God requireth it in verie manie things, which he will not grant vs, but by conſtant perſeuerance, and long demaund: thereby the more to exerciſe our humility; as alſo to make his gracious guifts to bee the more eſteemed by vs.

In fine the qualities, and due properties, accompanying true holy and fruitfull prayer, are these: Respect, Attention, Feruency, Faith, Hope, Charity, Resignation, and constant perseuerance in the greatest barrenes and sterility of all Deuotion; yea should we be as it were ouerwhelmed with great distractiõs, & dissipatiõs of the minde; wherin perchaunce the vertuous soule may greatly be afflicted through feare of offẽding; whereas by her patient suffering, & holy conformity, shee becomes more gratefull vnto God, then by the most feruent praier, bedewed with many teares of verie sensible, and tender deuotion: for in that our nature receiues both solace, and reward; but by holie patience and fidelitie in seruing God in that insipid drineſſe, and want of all sensible consolation; shee serues him for pure loue, and much more generously; it being without all pre-

ſent recompence. But now for the better comfort, and direction alſo of the timerous ſoule, deſirous to performe her faithful duty to God, I conceiue it verie requiſite here to add this enſuing aduertiſement

Concerning comfort, in inuoluntary diſtractions in Prayer, and the remedy againſt them.

For the comfort of ſuch as are afflicted with importunate and inuoluntary diſtractions in Prayer, S. Baſil aſſures vs, that God is only offended by ſuch, as be volunluntary, with ſufficient aduertiſement, and conſent, ſtaying wittingly, and on ſet purpoſe in ſuch diſtractions in our prayer; which is indeed ſinfull irreuerence; and diſreſpect to Gods diuine preſence, to which they pretended to approach by Prayer. And therefore (according to S. Chryſoſtome) vnto ſuch we may iuſtly ſay: *How canſt thou expect that God ſhould*

heare or harken vnto thee ; seeing that thou doſt not harken vnto thy ſelfe ? But if vſing our beſt endeauour to reſiſt ſuch euill diſtractions , they yet returne ; and that through our naturall infirmity we remaine wholy diſtracted, & voide of all actuall attention in our praier ; God is not offended thereby ; but mooued much rather to compaſſion ; he well knowing our infirmity, and the great frailty of humaine nature. For as a louing Father compaſſionateth the naturall maladies of his children ; much more tender is our Heauenly Father to all ſuch , as loue and ſerue him : for he well knows of whar fraile mettle we are made, *Pſal. 108.* and therefore he will not be angry in ſeeing vs fall into thoſe our naturall miſeries , and imperfections againſt our will ; which we ſtriuing to reſiſt , they are but as a combat to cauſe vs much merit, & to make our praier ſo much the more grate-

full, by how much wee ſuffered therein with holy Patience, thoſe troubleſome diſtractions, whereby Almighty God made tryal of our fidelity: for we make a moſt excellent Prayer when wee offer to God the amorous affections of our loue, with actuall ſufferance for his ſake of thoſe things which much diſpleaſe vs: yea then it beſt appeares that we truly loue him for his owne ſake, and not for his comforts, and ſpirituall guſts, which he often communicats at other times: and the happy ſoule which in this ſort ſhall riſe humbly frō her prayers (yea though euen ouerwhelmed with ſuch inuoluntary diſtractiōs) ſhee may rejoice, and be greatly cōforted, for hauing made to God ſo grateſull a prayer and more profitable alſo, peraduenture, then it would haue been without the leaſt diſtraction; God being greatly delighted with an humble, and reſigned will and of this we may make

ſome little iudgmēt by the practiſe of a charitable perſon, who by the humble and modeſt perſeuerance of a poore quiet beggar expecting his almes, is powerfully moued to releeue him. And now although by this the timorours ſoule may be comforted in all her importune, & inuoluntary diſtractions in praier: yet I will not omit to giue this one good remedy more, by a feruent ejaculation, compoſed in this manner out of the very words of that great Maiſter of ſpirituallity, bleſſed Auila: which the troubled ſoule, as proſtrate at the feet of IESVS-CHRIST, may rehearſe. *My Souueraine deare Lord; ſo farr as this my greateſt ſterility, and diſtracted minde proceeds from any fault and negligence of mine; I am hartely ſorry for giuing the occaſion thereof: but if it hath been thy diuine pleaſure to permit them for due punishment of my ſinne; I moſt willingly receiue them, as a moſt faue-*

rable chaſtiſement from thy moſt holy hand: only grant me thy grace, ſweet IESVS, *I beſeech thee, that I nowaiſe offende thee thereby; nor be deprived of the holy fruit of my praier.* Say this from a ſincere, & louing hart; & doubt not but by your patience, Humility, and Reſignation, perſeuering the beſt you can in holy prayer; you shal receaue both profit, and conſolation: nor will you looſe your reward which he hath promiſſed to all them who vſe diligence, and their beſt endeauour to deſerue it.

Dart vp your hart vnto God, and ſay to him in milde and humble cõfidence: *Ieſu the Sonne of Dauid haue mercy on me, Mark 10.* knock your breaſt, and in the repentant ſpirit of the humble Publican, ſay: *God be mercifull to me a moſt wretched ſinner*, that I am, & doe therefore moſt iuſtly experiẽce that my ſoule is like drie, and barren earth before thee, without one drop of

the water of deuotion where with to moiſten it: *Pſal.*142. And finally in vnion of that great dereliction which our deare Redeemer ſuffered vpon the Croſſe; cry alſo out with him for heauenly ſuccour: *My God, my God, why haſt thou forſaken me! Math* 27.

And if after all this peraduenture you finde no remedie, nor anie increaſe of feruour in your ſoule; be then no further troubled, but faithfully continue your accuſtomed praier the beſt you can, with a quiet and peaceable minde, in all true humilitie; accompting it ſufficiēt happines for you to be admitted to the preſence of the higheſt Majeſtie, there freelie to propoſe your chiefe neceſſities, and to be both heard, and looked vpon by him, although he ſpeake not to you then with ſuch familiar conuerſation as you deſire; that being a fauour not granted to all; but to ſuch, and at ſuch times as is beſt

pleasing to himselfe.

Finally let these distractions in prayer be neuer so importunate, and this spirituall desolation neuer so anxious, yea although we should conceiue probably that they proceeded from our owne sinfull negligence and infidelity, yet we must not disquiet our hart for them; but we ought rather with true humble patience to receiue them as due punishment of our former sinne: for by so doing we may be certainly assured, in the great mercy of God, that he will turne all to our greater good; supposing that wee faithfully obserue these three following things. First that we take occasion thence to humble out selues the more. Secondly, that no trouble nor deiection caused thereby driue vs from the practise of our accustomed, and approoued vertuous exercises. And thirdly that we employ out faithfull diligence to auoide such faults, as may pro-

bably contribute vnto those distra-
ſtractions, and diſſipation of our
minde.

But you will ſay: how can my prayers be gratefull to God, I hauing my hart and ſoule encombred with ſo many euill thoughts, and peruerſe inclinations? I anſwer, that it is one thing to feele the temptation; and an other to conſent thereunto: giue no conſent to it, and you are ſo free from any offence thereby; as contrariwiſe it ſerues you as a good occaſion to encreaſe your merit in the ſight of God: and it alſo confirmes you much more in true vertue, and will finally be ſure of a moſt happy reward. I will conclude with this aduertiſement, for the better auoiding theſe vſual impediments of the happy effect of prayer.

The firſt is want of reconcilement by charity with our neighbour, which made the ſacrifice of ſpitefull Caine to be reiected by God,

as hath beene already obſerued.

Secondly, hardneſſe of hart to to the poore, is alſo a ſinne which much hindreth vs to obtaine the effect of our Prayer: for how can we hope to haue God bountifull to our ſelues, when we deny to the poore what they aske of vs for his ſake: *He that ſtoppeth his eare at the cry of the poore; himſelfe alſo ſhall cry & ſhall not be heard. Prou. 21. Giue, and there ſhall be giuen to you, for with the ſame meaſure that you mete, it ſhall be meaſured to you againe. Luke 5. 6.*

3. The vnfittingneſſe of what we aske, is oftentimes a hinderance to the obtaining it: So Saint Peter asked what was hurtfull, when enamored with the glory of CHRISTS Transfiguration, he deſired to ſtay in that manner with him for euer: but God sheweth his loue as much in denying our prayers when they are hurtefull, as in granting them when they are profitable to vs: and

therefore we ought to bee as well content and tankefull to God for the one, as for the other,& neuer to repine at the not obtayning of our prayers: for if we haue not our desire,we haue that which is better for vs, if wee conforme our wills vnto the will of God. And whosoeuer well obserue Gods manifest and blessed prouidence in denying him some things which hee hath begged by prayer, will vndoubtedly perceiue, yea and be forced also to confesse in his hart, that Gods cõdescendence to his petitiõ would haue been much to his harme: but God of his goodnesse not giuingway to our ignorãce for our hurt;grants not that which we then did imagine to be for our good, but that which he certainly knowes to be best for vs.

These now are briefly the chiefest obstacles,which hinder the desired effect of our prayer; to wit, the guilt of our grieuous sinne;

hardneſſe of hart towards our enemies, and the poore; want of reuerent attention, & deuotion in our prayers; and the vnfittingneſſe of what we deſire, which would be to our greater harme, should we obtaine the ſame. Which obſtacles may beſt be preuented, by purifying our intention in the beginning of Prayer; and by examining our vſuall comportement in that holy Exerciſe; what time we allow for it? with what feruour, reuerence, and attention we performe the ſame? Alas the leaſt time which we ſpend in it ſeemes tedious, and very long; whereas we thinke the reſt but short, which is cõſumed in wordly and trifling vanities. Which being well conſidered, wee ought not to maruaile at our groſſe ſtupidity, and little guſt in what concernes our ſpirituall, and heauenly felicity; we being ſo very negligẽt to craue Gods needfull grace for that effect, & which he only grants

to ſuch, as humbly, and feruently begg it at his hands.

By all theſe premiſſes, wee may now ſufficiently vnderſtand the nature of holy Prayer; as alſo the fruicts, the neceſſity, and the force thereof: what preparation, and neceſſary conditions are required to make it efficacious to obtaine what we aske; what we muſt doe when aſſaulted with inuoluntary and importunate diſtractions: and finally what are the obſtacles which make our payer inefficacious for obtayning what we deſire; wherin though I haue been lõger then the breuity of a meere practical Rule might require; yet for that the right knowledge of a thing which is very precious doth ſtirr vp a great deſire to obtaine the ſame; therefore I hope my labour will neither be loſt, nor yet prooue vngratefull, in laying open thus amply both the nature, and happy fruit of holy Prayer; whereby a vertuous ſoule will be

moued

moued to be much more ſerious and aſſiduous in the deuout practiſe thereof.

It now only remaines, that I recommend to you ſome ſett forme and order for your vſuall and daily prayer; which neuertheleſs you may change, & to which you may adde, according to your owne deuotion, & the aduiſe of your ſpiritual or Goſtly Father, with whome, both vertue & diſcretion requires that you should freely communicate all your ſett practiſes of piety: and thereby you will the better vnderſtand Gods diuine pleaſure; and keepe your zeale & deuotiō much more ſecurely within the bounds of diſcretion, and true vertue; by renouncing your owne ſatisfaction in humble ſubmiſſion vuto him, whom you haue choſen ſpiritually to aſſiſt, and direct you; and by him, to vnderſtand the will of God.

A Methode, or sett forme for our principall deuotions, and daily prayers.

Now concerning this order, or sett forme for our daily prayer; it might bee sufficient to remit you to the manuel, and other good bookes of deuotion; out of which your owne discretion is best able to make a choice (as I doubt not but you haue already done) most suteable to your present condition, for the which your obligatiõ in particular is very great to God, for his affording you so gracious a fauour of much good leasure, and oportunity to conuerse soe familiarly with him, both by reading, and prayer: whereof they are depriued who are of a meaner condition: and therefore, as well in due gratitude, as also the better to correspõd with so happy a condition; you may make vse of these, or of some other deuotions, as God shall best inspire you; or as some good spirituall di-

rector may aduiſe you by his better counſaile.

After your firſt morning oblation to God, and rectifying of your intention for al your actions of the day: I muſt in the next place recommend to you, one little halfe houre of mentall prayer. And as for the methode to be practiſed therein, I remit you to the great Bishop of Geneua Francis de Sales of moſt happy memory, in his firſt and ſecond part of his Introduction to a deuout life; where you shall ſee a short, plaine, and eaſie methode for making of mental prayer. Your meditation ended, heare Maſs (if you can) in honour and adorarion of IESVS-CHRIST there truly preſent in that holy Sacrifice; whereby the price of our Redemption is applyed in expiation of our ſinne; which doth farr ſurpaſſe in paymēt of that debt, all other ſatisfaction whatſoeuer; whether by faſting, prayer or any corporall auſterity;

it being the infinit ſatisfaction of IESVS-CHRIST, which is thereby applied to our ſouls. And hence it is that Sathan our mortal enemy, and all his wicked inſtruments ſo mainely oppoſe the holy Maſſe; as greatly enuying the glory of God, and our ſoules health, which is reaped thereby. Say daily our Ladis office, and your beades, according to the ſeuerall myſteries thereof: and reade towards the euening the Saints life for the next day; obſeruing with good leaſure what vertues you shal finde therein moſt neceſſary for your owne practiſe: and make it the ſubiect of your next morning reſolution, to produce ſome good acts thereof, as occaſion may be offered; and craue humbly that Saints interceſſion to God, to obtaine you grace for imprinting ſo needfull a vertue into your ſoule.

There is yet one thing more, which both for its piety, andpro-

ſit, may well chalenge a prime place amongſt our deuotions; the Letanies (I meane) of that moſt ſweet, and adorable name of IESVS, which you haue in the Key of paradiſe, and other bookes. Piety demands it, in deuout acknowledgement of thoſe diuine and glorious attributes of our Eternall King, and louing Redeemer IESVS-CHRIST. And profit may alſo perſwade vs to it, ſince diuine truth aſſures vs, that *whatſo euer we ſhall aske in his name; it will be granted vs. Iohn.* 14. 13. yea, *to him all the Prophets giue teſtimonie, that all receiue remiſſion of ſinnes, by his name, who beleeue in him. Act.* 10. *nor is there vnder Heauen anie other name giuen to men, wherein we muſt be ſaued. Act.* 4. 12 So deare, and, gratefull was this bleſſed name to the beloued Apoſtle S. Iohn, as it is to be found 200. tymes repeated in his Ghospel. And ſo ſweete was it to

S. Paul; as it is obſerued by S. Iohn Chriſoſt. to be repeated by him 200. tymes alſo in his Epiſtles; yea, and that after his head was ſtrucke of at Rome for profeſſion of the holy Faith of IESVS, it pronounced three ſeuerall tymes that bleſſed name, as if ſpringing at each tyme with ioy; and at each bound a cleare fountaine ſprung alſo fourth, which is to be ſeene at this day in memory of that his moſt happie martyrdome.

This ſacred name was alſo found engrauen with goulden letters in the hart of that bleſſed Bishop and Martyr S. Ignatius in teſtimonie of his feruent loue and continuall thoughts there vpon; which had ſo happily there imprinted it: and therefore not without much cauſe the great Apoſtle hath charged vs *Coloſſ* 3. 17 that, *Whatſoeuer we doe, in word, or in worke, we doe all in the name of our Lord* IESVS-CHRIST: *giuing thanks*

to God the Father by him; whom we both praiſe and glorifie by all the bleſſed attributes of theſe holy Letanies; raiſing thereby our harts both to loue and adore him: in whoſe ſacred merits we muſt place our whole truſt and confidence; as well for remiſſion of ſinne as for the ſaluation of our ſoules in eternall Bliſſe.

Now as for the other Letanies of the ſacred Virgin Mother of God; as alſo for that of the peculiar Saints of our Kingdome, you haue them in your manuel, and other bookes of deuotion, where you may finde them. And for the firſt, I neede not recommende it vnto you: for if King Salomõ entertayn'd his mother with ſo great expreſſion of all yealding willingneſſe to her petition; ſaying: *my mother aske, for it behoueth not that I turne my face. Kings.* 2. 20. How powerfull then may we well beleeue is the interceſſion of the

moſt glorious Virgin Mother of God, and Queene of Heauen with her deare ſonne IESVS, in the behalfe of her deuoted ſeruants!

The other Letanies of the peculiar Saints of England, we may confidētly beleeue will alſo bevery efficacious; ſeeing we cannot doubt but that the country, which gaue them their birth to that happie temporall life, wherein they wrought to themſelues an eternall, is ſo peculiarly verie deare vnto thē, as they ceaſe not to begg that bleſſing for it (moſt to be deſired) of a happie conuerſion to the only true ſauing, and holy Cath. Faith; for which we muſt ioyne our moſt earneſt petition with them, for the increaſe of Gods glory, and for the Saluation of thoſe ſo dearely redeemed ſoules.

Theſe three different Letanies may be ordered by your ſelfe for ſeuerall dayes, according to your deuotion, by placing them inorder amongſt

amongst your other daily prayers.

Be not vnmindfull of gratitude, and due deuotion to your most faithfull Angel Guardian; craue his assistance in all your necessities; and thankefully acknowledge his continuall helpe and fauour. Manifest with all confidence your necessities vnto him; that he presenting them to God in your behalfe, may obtayne diuine fauours for your ignorance; good counsell in doubts; needfull succour in your dangers, comfort in your afflictions; protection against all your ghostly enemies; and particularly diuine assistance in the dreadfull houre of your death.

The practise of a daily particular examen of Conscience

THere remaines yet that I also recommend to you that most profitable Exercise for obtayning true Christian perfection, by makeing dailyyourparticula r Exa-

men of Conſcience, much after the method of your generall examen before bed, with this onely difference that this is to be made of all your ſinnes in generall; and the other but in particular; and concerning your performance of the good purpoſe you made in the morning, either for rooting out ſome one determinate vice, or for the practiſe of ſome particular vertue.

This ſpeciall Examen of our fidelity concerning the performance of our mornings Reſolution, and ſubiect of this our particular Examen, is ordinarly to be made immediately before dinner, and ſupper, and in the ſpace of saying fiue *Pater noſters* (at the moſt) takeing for the ſubiect thereof (and as a particular taske) either the gaining ſome needfull vertue, or the extirpation of ſome determinate vice moſt predominant in our ſoules and of moſt ſcandall to our

neighbour: purposing to make that day some peculiar Actes of that vertue, or of opposing that vice, as occasion shall be offerred; and when we offende, to make some interiour aspiration to God, knocking our breast, or making the signe of the Crosse vpon our hart, in token of craving pardon, and that we disauow the sinne. All which may be done, euen whilst we are in companie with other people (if conueniently we cannot retyre) yea although otherwise actually, and by necessity employed, yet we may retyre our selues into the best interiour Oratory of our soule; and there eleuating our minde to God, we may performe this holy Exercise, both with much merit and profit: as did holy S. Catherine of Sienna, whilst her parents by corporall employments, endeauoured to hinder her priuate retreate vnto spirituall prayer.

Our Examen thus briefly made of our fidelity, or negligence in that our mornings good Resolution, we must giue thankes to God for the one; and begg pardon for the other; as our conscience shall best dictate to vs: craving Gods grace to strengthen vs in the future occasions of temptations against that our good purpose; and to preuent all assaults which may most endanger vs to offend.

If vpon this our Examen we finde that we haue falne much more then ordinary into that imperfection which we proposed chiefly to amend; we must not therefore be disquieted; nor too much troubled in minde for it: but much rather lett vs impose vpon our selues some voluntary penance, of prayers, almes, or some good worke, thereby to obtayne Gods grace to amend our sinne of floath, of detraction, or the like, to which we finde our selues inclind, and most

ſubiect to fall into.

Laſtly we muſt with true ſorrow, craue pardon for our negligence committed in that good practiſe, and purpoſe by the helpe of Gods heauenly grace to amend. And by a faithfull continuance of this daily particular Examen, the faithfull ſoule will be greatly ſtrengthned in all ſolid vertue, and may humbly confide to obtayne a moſt happie and ſpeedy victory ouer all dangerous vice: which without poſſibly be able to reſiſt the great force of ſo holy an Exerciſe.

Take the aduiſe of your ſpirituall director, concerning the vertue, or vice whereof you make choyce for the ſubiect of this vertuous practiſe; as alſo the tyme to be continued vpon a particular vertue, or vice: which is vſually to be till you haue gayned the one; or quite maiſtered the other. Which done then take a new ſubiect for that your particular Exa-

men, as before. By which holy practiſe, and Gods diuine grace, you will ſpeedily arriue at the perfection of a true vertuous life.

Our morning deuotion being ended, we muſt then apply our ſelues to that which our preſent occaſions, and condition requireth at our hands: calling frequently to minde, for what end it was that God, both created and ſtill preſerues vs; for it being only for his glory, and our owne ſaluation, we muſt direct all our actions of the day accordingly; as being accomptable for euery moment of this moſt pretious tyme which God hath lent vs. And there propoſe to our ſelues ſome good employment for that preſent day, and not conſume it in idleneſſe; nor permit our hart to be ſo fixed vpon meere wordly employments, as to forget the diuine ſeruice of God, or the true purity of our intention; wherewith if we ſeaſon them, it

will procure vs a happy blessing both for a good temporall successe, and also an vndoubted recompence in Eternity, due to such vertuous acts, which are soe verie gratefull vnto God.

We must recall often to minde that most important and fruitfull remembrance of Gods diuine presence; and verie feruently renew the purity of our intention, both in our conuersation, and all other actions: doing them in honour of that holy conuersation of IESVS-CHRIST here vpon Earth, amongst men, and for entertainement of true charity and friendship with our neighbour, which is a thing verie pleasing to God.

I must not conclude this third Rule of Prayer without some short aduertissement for the practise of Confession & Communion; wherein I need not be long, we hauing all necessarie instructions for them in so manie other good boo-

kes of deuotion, and ſo verie familiar now vnto all.

Of the holy Sacraments of Confeſſion, and Communion.

TO the holy plant of deuotion are belonging, as two principall branches, Confeſſion, and Communion: yea they are as two ſouueraine fountaines of all grace and benediction, the firſt reuiues vs from the death of ſinn; and the ſecond nourishes and preſerues vs in the bleſſed life of grace And as for the right vſe, and practiſe in frequenting theſe aforeſaid Sacraments, we are moſt prudently aduiſed therein by the Bishop of Geneua, that great Maiſter of a true ſpirituall life, in the ſecond parte of his introduction to a deuout life *chap.* 19. about Confeſſion. And in the chapter following for Communion: to which I will only here add for further motiues to make often vſe of the firſt, the

aduantage and great fruit to be gained by the frequent vſe of Confeſſion; conſidering that by each Sacramentall abſolution, we gaine a new degree of grace and increaſe of vertue, our ſoule is cleanſed thereby from ſinne; and freed from a part of the paine which its former ſinnes had deſerued shee alſo gaines forces to auoyde future ſinne to reſiſt temptations, and to practiſe vertue: yea the oftner we confeſſe, the better will be our confeſſions, our memory being more able to call to minde our offences. It is alſo a great ſecurity in caſe of ſuddaine death, which by this holy practiſe probably will neuer finde vs in a mortall ſinne. Other diſpoſitions required to a worthy confeſſion are theſe. First a diligent and exact examen of Conſcience of all our ſinnes. 2. true repentance for the ſame. 3. a firme purpoſe to amend them hereafter. 4. an humble, modeſt ſincere, and

entyre Confeſſion of them; as well for the number (as neare as morally we can) as alſo for the mortally aggrauating circunſtances which change the nature of the ſinne.

I will conclude this article, in anſwering them who to excuſe their negligence and indeuotion, will commonly ſay; they can finde no matter in their conſciences to confeſſe. But this pretended cloake for their ſeldome Confeſſion cannot couer their ſinfull ſloath: for if the iuſt man (as holy Scripture aſſures vs) ſinne ſeuen tymes a day; how can we preſume to want matter for Confeſſion once a weeke. S. Francis thought it a great ſinne to be diſtracted in his prayers; and he confeſſed it ſpeedily to obtayne pardon thereof. S. Cath. of Sienna confeſſed daily, and wept with great repentance for the leaſt veniall ſinne (if that can be called little, which is committed againſt ſo

great a God). So did S. Charles Borromeus. S. Ignatius of Loyola. S. Thereſa , and manie more of theſe Saints. And can anie then haue ſo little shame , as to excuſe and palliate their indeuotion and ſeldome confeſſing , by ſaying that they can finde no matter whereof to accuſe themſelues. O lett them but call to minde how exact an accompt they muſt render to their ſouueraine aud dreadfull iudge of each idle word ; as also of euery momẽt of ill ſpent tyme, & they will eaſily find , both by thought, word , and deed , or by ſinfull omiſſion to haue dayly iuſt cauſe to acknowledge their grieuous offenſes, and to craue humbly Gods gracious pardon for the ſame.

Of the holy Communion.

BLeſſed Sales that great Bishop of Geneua in the a foreſaid Chap. giues vs in few words ſuch ample inſtruction about frequen-

ting this Sacrament, as I shall only need here to aduertiſe, how the Councell of Florence, and Diuines doe generally teach vs: that as this holy Sacrament is true food to our ſoules, ſo alſo (in proportion) it workes therein the ſame effects, with thoſe of corporall food in our bodies; which are to nourish, to ſuſtayne, and to preſerue them from ſickneſſe and death; to giue force to reſiſt enemies, and to performe ſuch functions as are required; and the like; which are the good effects of our corporall nourishement, ſuppoſed that we be in good health, and our ſtomake prepared to diſgeſt the ſame; but being ouercharged by indiſgeſtion, or full of euill humors; the beſt food then would cauſe the greateſt ſurfeits, and doe moſt harme. It is the verie ſame with this ſpirituall food; which being receiued by ill prepared ſoules, what maruaile if they receiue more hurt,

then good by their Communion; they hauing vſed ſo little diligence to be prepared for it, approaching rather by cuſtome, and for fashion ſake vnto that ſacred banket, or for ſome humain reſpect or wirl affection vnto ſome particular ſinne, not with a pure ſoule, nor humble hart, but rather deſtitute of true feruour, & deuotiõ, & abounding with wordly vanity: and in a word, ſo cold, ſo floathfull, and voyde of all interiour diſpoſition, or preparation required; as it would be much better, they ſhould abſtayne, then feede ſo vnworthily vpon this ſacred food, which in them hath quite contrary effects to what it worketh in a vertuous ſoule, duly diſpoſed by deuout feruour; and fit preparation, ſtirring vp true hungar and deſire in their harts for to feed of it: *for God replenisheth the hungry with good things* (ſaith the ſacred Virgin in her Canticle (and as without a good appetite our meate doth

little profit vs ; which to procure, a moderate exercise is experimented to be necessary whereby the stomake being warm'd conuerteth to good nourishment what we eate. So likewise before Communion, we ought to exercise our soules in holy deuotion, to stirr vp therein true ardent feruour of the loue of God, which will make a most happie disgestion of this celestiall food, and thereby beget increase of grace, and strength in all true vertue and piety.

Briefly the disposition required to communicate worthily, and with profit ; is purity of body by fast ; and purity of conscience, from sinne, and all affection therevnto, cutting of all willfull tye or desire to the same; hopeing, and pourposing by Gods grace to amend. In the next place we are to adore Gods great Majesty with an humble hart ; and acknowledge our owne vnworthines, miseries

and pouerty. 3. true loue and gratitude is required, acknowledging his moſt gracious fauour to vs therein; and we ought to call to minde the holy Paſſion of IESVS-CHRIST, which this ſacred Hoſt truly repreſents to vs. Great reuerence, and actuall deuotion is requiſite to this diuine Myſtery; as alſo to produce with much feruour the diuine acts of Faith, Hope, and Charity. And finally although our deuotion be not ſo feruent as it ought, yet lett vs ſtirr vp (at leaſt) a great deſire to haue it; for a faithfull good will may ſupply the want of our ſenſible deuotion, and God regarding our hart, he will accept thereof; for *our Lord hath heard the deſire of the poore, his eare hath heard the preparation of their hart. Pſal.* 9. 17.

You haue had here a method for your morning, and euening prayer; and alſo concerning confeſſion, and Communion. It remaines

that now likewise I manifest in what manner God is to be serued by sacrifice; which he hath so naturally imprinted in the harts of men, as no nation (though neuer so barbarous) was euer yet discouered in the world, which had not sufficient light by nature to make some kinde of sacrifices to their imaginary Gods. But that true sacrifice which God requires of vs, you will see by that which followeth here in.

THE

THE FOVRTH RVLE.

SHEVVING HOVV to heare masse. VVith much Instruction for the vnderstanding of those holy Mysteries: accompanied also with a pious Exercise of deuotiō thereupon.

HAVING in the former Rule shewed how to render due honour and homage to God by Prayer: it is but requisit, that the next should also teach vs the like duty to him by holy sacrifice (that

ſupreame Act of Religion) and whereby we giue to God the higheſt honour, and ſuch as is proper to him alone; and is offered in that moſt gratefull Hoſt of the law of grace, which is the ſacred body and blood of IESVS-CHRIST, that moſt pure and immaculate lambe of God: who though he were but once, and in one only place offered in his owne proper forme, and in a viſible bloody manner upon the croſſe, as a ſacrifice of ſatisfaction, and Redemption for all the ſinnes of the world; yet that verie ſelfſame ſacred Hoſt now daily, and in all places is offered vpon the holy altar by the hands of the prieſt in an vnbloody, viſible, and in an other forme; not as anie new price, or payment for our ſinne; that being here only applyed in the Maſſe, which was already payed vpon the Croſſe: like as the ſelf-ſame alſo is applyed vnto our ſoules, both by Faith,

Baptiſme, and the other Sacraments; and therefore is here but as the reall true ſacrifice of application, and commemoration of the verie ſelffame victime; without anie ſubſtantiall alteration: not changing the eſſentiall verity of the ſacrifice, by its viſible, or bloody manner vpon the Croſſe; or by the inuiſible or vnbloody manner of the ſame, here vnder the ſacramentall formes of bread and wine; (which are but meerely extrinſecall and accidentall differences to the ſubſtance of the true thing, and ſacrifice it ſelfe; and but a ſeuerall externall change in the forme of the ſelfe-ſame thing) and therefore the victime now offered vpon the Altar, and that which was offered vpon the Croſſe, are in ſubſtance but one, and the verie ſame; and in the manner only different, which can make no ſubſtantiall alteration, as the verie enemies of this bleſſed ſacrifice muſt needs confeſſe.

By all which, it remaynes now moſt manifeſt, that by the Maſſe there is daily offered vnto God a moſt true and reall vnbloody ſacrifice; which is hereno other thing, but to place by Conſecration vpon the Altar the body of a victime, in the forme of bread; and the blood of it, in the forme of wyne; and ſo to offer them to God, in acknowledgement of his moſt ſoueraine excellency, and power, both ouer life and death: and good Chriſtians aſſiſting with a religious preſence, and deuout attention at this holy ſacrifice, doo reape moſt aſſuredly, both much inſtruction and grace. And for this end, they muſt come with a pure intention piouſly to exerciſe theſe enſuing practiſes; for the which this holy ſacrifice, was both inſtituted, and is now dayly celebrated.

Firſt thereby to honour, and to render all ſoueraine hõmage vnto God, with acknowledgement of

his infinit Excellency, by this ſupreame act. of *Latria* (or diuine honour, which is to be giuen only to him alone. 2. To thanke him for all his innumerable benefitts; from whence it is called, a ſacrifice of thankes giuing, or of Euchariſt. 3. To craue humble pardon for all offences, by application of the ſatisfaction, and ſacred meritts of IESVS-CHRIST; and thence it is truly called, a propitiatorie ſacrifice. 4. To propoſe to him al our neceſſities, both ſpirituall and temporall; and to receiue his gracious ſuccour, and diuine comfort thereby, either for our ſelues, or for others; and it is therefore called an impetratory ſacrifice. Finally we muſt offer it vp vnto God, thereby to conſerue, and refresh in our minde the memory of the death & Paſſion of IESVS-CHRIST, which it doth moſt liuely repreſent. *Luke.* 22. And for that end expreſly the Apoſtle commands ys

to doe it 1. *Cor.* 11. it being by the vertue only, and bleſſed meritts of the death and Paſſion of IESVS-CHRIST (which are here moſt liuely repreſented vnto vs) that we can hope to obtayne of the Eternall Father, either preſent grace, or future happineſſe; *nor is there anie other name vnder Heauen giuen to men, where in we can be ſaued. Act.* 4. And how auaileable this holy ſacrifice is vnto all ſuch as ſhall deuoutly frequent the ſame, heare only what the diuine, and moſt deuout Tho. de Kempis ſaith in his Imitation of CHRIST: *There is no oblation more worthy* (ſaith he) *no ſatisfaction greater for the waſhing away of ſinne; then to offer vp our ſelues to God purely with the oblation of the body and blood of* IESVS-CHRIST *in the Maſſe, and holy Communion chap.* 7. *lib.* 4.

Now as for the ſubſtance, and verie Eſſence of the Maſſe; it was

inſtituted by IESVS-CHRIST at his laſt ſupper; when by conſecrating bread, and wyne, he conuerted them into his owne true body, and blood; leauing only the outward formes of theſe elements; which he giuing to his diſciples, he commanded them to doe what he had done, in commemoration of him: *Luke.* 22. 19. And therefore although the ceremonies, and ſeuerall prayers be added by the Church; yet this oblation of our Lords ſupper, or the Maſſe, is a repreſentatiue of that his vnbloody ſacrifice; and is a propitiatory ſacrifice for our ſinne; in that our louing Redeemer IESVS-CHRIST is there truly offered vpon the Altar, by the Prieſt, vnto his Eternall Father; And hereby are applyed to our ſoules the price, and ſouueraigne merits of his moſt pretious blood, which was shed vpon the Croſſe in expiation of our ſinnes. And further this Holy ſacri-

fice truly represents to vs the Passion of IESVS-CHRIST, by force of his owne Institution: *Doe this for a cõmemoration of me Luke. 22.*

All which premisses first supposed for the better vnderstanding of the verity contayned in the diuine mysteries of this blessed Sacrifice; I wil now proceed to the aforesaide holy Exercise, and shew, how we may assist with most profitt & Pietty at these maiesticall, and most diuine Mysteries.

A needfull aduertisement for makeing right vse of this holy practise of hearing Masse.

IT is here to be obserued, that whilst we assist at this holy sacrifice; we ought not to spend our tyme in reading the declarations of the Mysteries, as here we finde them sett downe: for by perusall, and well pondering them at other tymes, their practise must be made perfectly knowne, and so familiar to vs; as that we may accompanie

panie the Prieſt with ſome feruent eiaculatory aſpirations, correſponding to thoſe holy Myſteries, ſucceſſiuely as he goes on in order with them to the end, and as God beſt ſhall inſpire. Or elſe we may vſe the ſame petitions, as here we finde them ſet downe to the ſame effect, reading them verie deliberatly; and endeauoring thereby to raiſe our hart to ſome short and pious affections, and feruent ejaculations: for this is the beſt, and moſt fruitfull way (without compariſon) to aſſiſt at this diuine ſacrifice; and farr ſurpaſſeth the vſe of all bookes, or beades, during the tyme thereof.

A good reflection to be vſed as you goe to the Church, or chappel to aſſiſt at this holy ſacrifice.

IT being now the tyme to heare Maſſe, repreſent to your ſelfe, that yow are called to accompanie the bleſſed Virgin. S. Io. Euange-

liſt, and holy Magdalen vnto mount Caluary there to aſſiſt at that dreadfull ſacrifice, this being the liuely, and true memoriall of the death and Paſſion of our ſoueraigne Redeemer IESVS-CHRIST, which [togeather with the Prieſt] you now are going to offer vpon the Altar vnto his Eternall Father for the whole Catholike Church, and aswell for your owne neceſſities, as thoſe of all others, both liuing, and dead; for whom chiefly you are bound to pray.

It is alſo here right worthy to be obſerued, that in theſe Myſteries of the Maſſe are truly repreſented [as will plainly appeare to whoſoeuer ſhall but obſerue the declarations thereof] the whole ſeries, order, and ſtory, from Mans firſt creation, and vnhappie fall: togeather with the bleſſed meanes of his Redemption by our moſt merciſull Redeemer IESVS-CHRIST; whoſe principall actions throu-

ghout his ſacred life are here commemorated to vs, from his birth, to his glorious aſcenſion; and till that laſt dreadfull iudgment day, wherein we all muſt haue our doome, and finall ſentence vnto Eternity.

A Reflexion to be vſed whilſt the Prieſt is veſting himſelfe; and as he goes to the Altar.

WHilſt the Prieſt puts on his ornaments; we may conſider how the Eternall ſonne of God ſeemed, in ſome ſorte, to haue bereaued himſelfe of his diuine ſplendor & Maieſty, to cloath himſelfe with the vile and abiect habit of our mortality: *Who when he was in the forme of God, thought it no robberie, himſelfe to be equall to God, but he abaſed himſelfe, taking the forme of a ſeruant, made in the ſimilitude of men, and in shape found as man. Philip.* 2. 7. Lett vs beſeech him by the ſacred meritts of this moſt humble myſterie of his Incarna-

tion, that he will vouchſafe to deſtroy in vs the old man, together with all our vicious habits; and create vs anew in him, in true ſanctity; that according to the Apoſtles command, we may *put on our Lord* IESVS-CHRIST: *Rom.* 13. 14. *for as manie of you as are babtized in* CHRIST, *haue put on* CHRIST. Gal. 3. 27.

The Prieſt aſcending vp to the Altar with that great Croſſe vpon the backe of the veſtment; may renew in vs a liuely memory of that heauie Croſſe, which our louing Redeemer IESVS-CHRIST, did beare vpon his wearied shoulders to mount Caluarie; there to pay that deare, and painfull ranſome for our ſinne: admire his moſt infinit loue, and mercy.

The interiour and exteriour diſpoſition required to aſſiſt fruitfully at this holy ſacrifice.

THe Prieſt now veſted, and approaching to the Altar; we

ought in the first place to procure a right interiour disposition, by stirring vp in our harts an actuall sorrow, and contrition for all our sinnes; & renouncing all affection to them; hereby purifying our soules from that blemish, which might make our deuotion vnpleasing to God, and rather a great irreuerence, if with an impure hart, and stayned soule by anie affected mortall sinne, we should presume to offer vp together with the Priest, that most pure victime, and holy sacrifice.

We must also conceiue a most humble respect, and great interiour reuerence; by representing to our selues that souueraigne greatnesse, goodnesse, and sanctity of God, there present on the one side; and our owne great vnworthinesse, ingratitude, and most enormous impiety, on the other; for our little reuerence or deuotion towards those diuine, and sacred

Myſteries, wherein we are aſſured by that infallible verity of diuine Faith, of the reall and ſubſtantiall preſence, both of the diuinity, and humanity of IESVS-CHRIST, true God and man, accompanied with all the diuine Attributes belonging vnto the infinit Maieſty of our heauenly, eternall, and Almighty God.

Secondly we ought there to behaue our ſelues with all exteriour reuerence; and verie carefully to auoyde all needleſſe words, and lookes: ſtill keeping the eyes of our ſoule firmely fixed vpon the Altar; and our mindes wholy buſied with deuout attention vnto theſe moſt ſacred Myſteries of the life and death of IESVS-CHRIST, which in that dreadfull ſacrifice are ſo verie liuely there repreſented vnto vs; and to this verie end it was inſtituted by him: *For as often as you ſhall eate this bread, and drink the chalice, you ſhall ſhew the*

death of our Lord vntill he come. 1. *Cor.* 11.

A Prayer to be ſaide at the beginning of the Maſſe.

DEate IESVS, my moſt mercifull Redeemer; who dayly to renew in vs both the happie fruit, and memory of thy moſt bitter death and Paſſion, didſt inſtitute this holy ſacrifice of the Maſſe: vouchſafe I beſeech thee that I may not only by my preſence aſſiſt thereat; but alſo partake of thoſe diuine Myſteries, wherein thou art the vnſpotted lambe, and gratefull victime, offered for the ſinnes of the world. And grant, I beſeech thee, that I may with a true repentant hart, and attentiue reuerence, ſo aſſiſt at this great Myſtery of thy diuine power, wiſdome, and goodneſſe; that I may effectually participate of the ſelfſame gratefull ſacrifice, as it was offered by thee in that bloody for-

me vpon the Croſſe for the Redemption of the world, to thy Eternall Father: for this is the infinit treaſure wherein only I confide; and the ineſtimable price which I offer in expiation of all my grieuous ſinnes: and vnder this shelter of thy ſacred merits, only it is, that I dare preſume to preſent my ſelfe before thee, as a poore captiue ſlaue, redeemed with the price of thy moſt precious blood; who liueſt and raigneſt with the Father and the Holy Ghoſt, world without end. Amen.

What we are to conſider at the Prieſts deſcending to the foote of the Altar; and making a low reuerence there.

A Declaration of the Myſtery.

THe Prieſt being aſcended to the Altar, and hauing placed there the Chalice, and opened the booke: he immediately deſ-

cends againe to the lower ſtep: to ſignifie that though by the happie ſtate of our firſt creation, we had been vnited to God in Adam, by the holy vnion of his grace: yet we were ſoone ſeparated from him by ſinne [which in our verie conception we all contract) and are caſt downe to the loweſt degree of abiection, and become obiects of the wrath of God; as the Prieſt at the loweſt ſtep of the Altar, by his bowing with profound reuerence repreſents to vs. Here in the true ſpirit of humiliation; make this your petition as followeth.

The Petition.

O Moſt infinitly good, and mercifull God; who to preſerue thy trayterous rebellious and vngratefull ſeruant from eternall punishment didſt condemne thy only deare ſonne, to a reproachfull death vpon the Croſſe, vouchſafe, I beſeech thee to interpoſe

his moſt ſacred death and Paſſion betwixt my ſinfull ſoule, and thy moſt dreadfull iudgement, both now, and in the houre of my death. Amen.

What is ſignified by the Prieſts makeing the ſigne of the Croſſe when he beginnes the Introibo?

The Declaration

THe Prieſt erecting himſelfe againe; makes the ſigne of the holy Croſſe, in the name of the bleſſed Trinity: humbly acknowledging, that by the bitter death & Paſſion of our ſouueraine Lord vpō the Croſſe, we are redeemed; & raiſed vp againe to the happie ſtate of reconciliation, and to the right of our heauenly inheritance; in humble and aſſured hope whereof the Prieſt proceedes ſaying with the Royall Prophet: *I will approach to the Altar of my God: to the God who much reioyceth me &c. Pſal.* 45. Here diſpoſing your hart to gratitude, and humble confuſion, ſay.

The petition

MY moſt gracious Lord IESVS; how often by ſeparating my ſelfe from thee by grieuous ſinne, had I been caſt into the loweſt Hell; had not thy infinitt goodneſſe, and great mercy reſerued me to riſe by holy penance, and to make my happie peace againe with thee. Grant me the ſenſe of true gratitude, and thy holy grace, ſo truly to deteſt all ſinne; as I may much rather chooſe to dye, then by anie deliberate conſent to offend thee greuouſly anie more. Amen,

What is ſignified by the Confiteor.

The Declaration.

ATtributing here all good vnto God, and nothing but ſinne, with the iuſt confuſion, and punishment thereof, vnto our ſelues; the Prieſt makes profound reuerence; and from a contrite and humble hart, he vtters the publike, and generall Confeſſion of

his ſinnes committed, by thought, word, or deed: which the people with like contrition (accompanying the clerke) are alſo to ſay. Knock here your breaſt with the contrite and humble Publican of the Goſpel, ſaying.

The petition.

GOd be mercifull to me a moſt wretched ſinner. Grant me, I beſeech thee true repẽtãce; that being purified thereby from ſinne; I may become more gratefull to offer vp to thee, this holy ſacrifice; both for the liuing; and dead.

What is ſignified by the following verſes, vntill the Prieſt aſcends vp to the Altar, and kiſſeth it.

The Declaration.

THis humble confeſſion, thus mutually made, both by the Prieſt and people: they now likewiſe encourage each other in the aboundant mercy of ſo great a God, by theſe confortable enſueing verſes of the *Pſal:* 86. *O*

God thou being reconciled to me, wilt giue me life: and thy people will reioyce in thee. Shew fourth to vs o Lord thy mercy: & giue vs thy ſaluation. O Lord heare my prayer: and let my crye come vnto thee &c. And ſoe the Prieſt aſcending to the Altar, kiſſeth it in teſtimonie of our happie reconciliation with God, by the Incarnation of his only ſonne IESVS-CHRIST; in whom we are alſo tobe vnited by perfect charity to our neighbour, & all the world.

The petition.

LOrd IESVS, who in thy infinite loue didſt shed thy moſt precious blood, to reconcile vs vngratefull ſinners to thy Eternall Fathers peace: vouchſafe that we may liue and dye in that bleſſed triple peace; firſt with thee, by holy grace: ſecondly with our ſelues, by the enioyment of a good conſcience: and thirdly with our neighbour, by imitation, and in honour and hommage of thy diuine and

infinite Charity. Amen.

At the Introite, and Kyries.

The Declaration.

THe Introite puts vs in mind of the great desires which the holy Fathers, and Patriarches had of their Redeemers comming. And the Kyries, of their earnest cryes for his speedy approach. With whome we must ioyne our harty desires to the Blessed Trinity, for his speedy comming by grace into our soules; whereby to be fortified against our three ghostly enemies; the world, the flesh, and the Diuell. And to this purpose say.

The petition

COme Lord IESVS, come & prepare an Altar in my sinfull soule; whereon I may make to thee an oblation of a contrite and humble hart; that gratefull sacrifice which is neuer reiected by thee: *Psal.* 50. It greeues me from the bottome of my hart for hauing offended thee: but grant deare Lord,

I beſeech thee, that no ſinne may hinder thy comming by holy grace vnto me, nor euer haue the power to ſeparate me from thy moſt bleſſed preſence. Amen.

At the Gloria in excelſis Deo.

The Declaration

AT the ſaying of *Gloria in excelſis*, imagin that you ſee the bleſſed child IESVS new borne and layd in a manger and to heare the Angels in melodious harmonie to ſing the ſame. With whome we are to ioyne our moſt gratefull thankes to the glorious Trinity, for all graces, and mercies beſtowed vpon mankind; and in particular for all thoſe which we our ſelues haue receiued. Salute him with a ioyfull hart, ſaying

The petition

ALl haile, o moſt diuine and well-come Babe deſcending from thy glorious Throne, to be layd for my ſake in a contemptible manger; there deſtitute of all

humane commodity. Grant me by thy example to deſpiſe all worldly vanity, and with an humble ſpirit of true conformity to thy heauenly will, to ſet forth by all my actions, together with the whole quire of thy celeſtiall Angels, all praiſe, benediction, and glory; all wiſdome, thankes-giuing, honour, and power to our God, and to our ſouueraigne Lord IESVS, for euer and euer Amen. *Apoc.* 7.

At the Prieſts kiſſing the Altar, and ſaying the firſt Dominus vobiſcum.

THis *Dominus vobiſcum*, ſignifies Chriſt his manifeſtation to the Kings at his Epiphanie. And the Prieſt kiſſeth the Altar before he ſalutes the people with thoſe words, to ſhew that he himſelfe is firſt to take the Benediction from our bleſſed ſauiour, (repreſented by the Altar) from whom all grace, and bleſſing doth flow. Here with an humble hart addreſſe, your feruent petition to him, as followeth.

The

The petition.

LOrd IESVS, who by manifeſting thy ſelfe to the Kings didſt denounce happie peace to the Gentils, by their future Faith in thee. Grant likewiſe, we beſeech thee, that thou remayning euer with vs by holy grace; we may not need to feare the dangerous aſſaults of our Ghoſtly Enemies. Amen.

At the Collects, or Prayers: and why the Prieſt holdes his hands open, and elevated in ſaying them,

AFter *Dominus vobiſcum*, the Prieſt returnes to the Altar to ſay one, or more prayers, according to the office of the feaſt, or feria: ſhewing thereby, that by prayer; we are to obtayne, both our ſpirituall, and temporall wants: and that chiefly, which the preſent Prayer of the Church there mentions; to which we muſt alſo direct our intention, for the greater glo-

ry of God, and for the vniuerſall good of his beloued ſpouſe the holy Catholike Church.

The Prieſt prayes with his hands open, and eleuated, to ſignifie; that (as a publike Miniſter of the Church) he collecteth, and gathereth the gratefull offerings of all their zealous Prayers: and with an eleuated hart (accompanied with the reſt) he offers them vp to God, as an acceptable ſacrifice of thanksgiuing, to his honour, and the ſaluation of our owne ſoules. At the end of the Prayer he ioyneth his hands; to shew the vnity of nature in the Bleſſed Trinity, to whom we pray, as to one diuine power: and alſo to ſignifie the vnion of our harts in one firme faith of the Catholike Church. And in fine, all prayers are concluded, *through our Lord* IESVS-CHRIST; becauſe all benefits are granted through him, who ſaid; *if you aske the Father anie thing in my name, he*

will grant it you. And therefore in all humble confidence ſay.

The petition.

O Eternall Father of my Lord IESVS-CHRIST. I here in perfect vnion with the holy ſpirit of his beloued ſpouſe the Cath. Church, moſt humbly offer the ſelfe-ſame petition, which by this common prayer shee preſents for thy glory, and for the chiefe neceſſities of all her true childrens ſoules. Grant we beſeech thee, for thy deare ſonne IESVS his ſake, that we may ſo loue, and ſerue thee in this world; as by his ſacred meritts, we may enioy, and glorifie thee in the other, world without end Amen.

At the Epiſtle.

The Declaration.

CAll here to minde S. Iohn Baptiſt his preaching Pennance, and good-workes. Confound your ſelfe for the ſmall profitt, or amendment of your life, after ſo

manie good examples, exhortations, ſpirituall bookes, and holy inſpirations which God hath ſo fauorably afforded you for your aduancement in vertue, and correction of vice. Reſolue to be more carefull for the tyme to come. And ſay

The petition

LOrd giue me grace to follow the happie inſtructions giuen me by thy holy Apoſtles, and Paſtors of the Catholike Church: and not to neglect thy heauenly inſpirations. Incline my hart, o God to thy holy law, and to a deteſtation of all curſed ſinne.

At the Graduell, and Alleluya.

The Declaration

THe Graduell ſignifies the conuerſion of the Iewes by the preaching of S. Io. Baptiſt: and the *Alleluya* the ioy which the Saints receiue at the true repentance of a ſinner. Wherefore to contribute on our partes to the ioy of thoſe bleſ-

ſed ſpirits; we muſt firmely reſolue the amendment of our liues. Endeauour here to ſtirr vp in your hart an act of true repentance; and in the ſpiritt of holy King Dauid *Pſal.* 78. ſay

The petition

REmember not o Lord our old iniquities; let thy mercies quickly preuent vs, becauſe we are become exceeding poore, afflicted, and diſpiſed, helpe vs o Lord our Sauiour: and for the glory of thy names ſake o Lord deliuer vs: and be propitious to our ſinnes. Grant vs grace to amend, and by deliberate conſent, neuer more to offend thee Amen.

At remouing the booke to the other ſide of the Altar. And reading the Goſpel.

The Declaration.

THe tranſporting the booke from the left hand of the Altar, to the right, to reade the Goſpel; repreſents to vs the Iewes re-

iecting the holy Gospel of IESVS-CHRIST; which being declared to the Gentils; they were thereby transported from sinne, to Grace; and from temporall desires to Eternall. We signe thenalso our forehead; to signifie that we are not ashamed to professe our selues disciples of CHRIST crucified vpon the Crosse: we also signe our mouth; to testifie, that we are readie to *confesse our Faith to Saluation*: and by signing our breast; we declare, that *with our harts we beleeue vnto iustice*; as the Apostle commands vs. *Rom.* 10. and that with affection we embrace what that holy Gospel doth teach vs to beleeue. Raise here your hart to an act of firme Faith; and with a generous constancy, and humble hope, say.

The petition.

ENlighten my vnderstanding, o Lord, and soe inflame my affection by thy heauenly grace; as that I may be enabled to put in

execution thy diuine inſpirations; and to follow that doctrine which we are taught by thy holy word. Depriue me not (I beſeech thee through my great vnworthineſſe) of thy diuine and needfull fauours, whereby to ſtrengthen and ſupport me in the finall perſeuerance of thy holy grace. Amen.

At the Creede

The Declaration

AFter the Goſpel, followeth the Creede; to put vs in minde of the multitude of Gentils, who by preaching, and miracles receiued the light of faith. Here eleuate your hart with much feruour to God; and offer him this humble requeſt.

The petition

ILluminate my ſoule, o Lord with a true knowledge in the diuine Myſteries of our moſt holy Faith: and giue me conſtant courage in the faithfull profeſſion thereof: yea to the cheerefull hazard

of my life, and of what elſe ſoeuer may be deareſt to me, for thy ſake. Vouchſafe alſo, I beſeech thee, through the ſacred meritts of thy beloued ſonne IESVS, a ſpeedy reduction of our poore English Nation to a happy reconcilement with his only deare ſpouſe, the holy Catholike Church. O lett not the meritts of his moſt precious blood be further fruſtrated in thoſe ſoe dearely redeemed ſoules, by this ſoule deſtroying ſinne, of vnhappie Schiſme, and Hereſie.

At the ſecond Dominus vobiſcum.

The Declaration

THIS *Dominus vobiſcum* immediately after the Creed (or after the Goſpel, when the Creed is not ſaid) ſignifies the preſence of our Lord & Sauiour vpon Earth, working ſtupẽdious miracles to eſtablish his holy Faith in the harts of his followers. We muſt here craue, that by the preſẽce of gods heauenly grace our life may be anſwerable

werable to his holy example; and that we contradict not by our actions, what we profeſſe by the Chriſtian maximes of our Faith.

The petition

GRant me good Lord the continuall memory of thy diuine preſence, ſince it belongs onely to thee to reward, or punish my thoughts, my words, and my deeds, according to their due deſert. O let me be the ſubiect of thy diuine iuſtice in this world; that I may enioy thee by eternall mercy in the other. Amen.

At the offertory.

The Declaration

THe offertory, or oblation which is made of the Hoſt vpon the paten; and of the wyne in the chalice; ſignifies the great promptitude, and feruent affection (proceeding from a deliberate will) which our Sauiour had during his whole life, to offer himſelfe vnto God his Eternall Father, to ſuffer

his moſt bitter death, and Paſſion for our Redemption. Here now in all due gratitude, we are bound in vnion of this moſt holy oblation to offer our ſelues to God, moſt redily for his ſake, to ſuffer whatſoeuer his bleſſed will and prouidence ſhall ordayne for his honour, and for the good of our owne ſoules: yea death it ſelfe for his greater glory; if occaſion ſhould ſoe require the ſame and to this effect ſay from a feruent hart.

The petition.

ACcept o heauenly Father this holy oblation of the body & blood of thy only begotten ſonne IESVS-CHRIST: which together with all the powers, both of my body, and ſoule; I here moſt humbly preſent to thy heauenly Maieſty, in due gratefull acknowledgment of thy great mercy; and for the expiation of all my grieuous ſinnes. Amen.

At the Lauatorie.

The Declaration.

THe Prieſt waſheth only the ends of his fingers; to ſignifie, that in this diuine action he ought to be pure, and free, euen from veniall ſinne; for as concerning mortall (had he been guilty) it is to be ſuppoſed he has bene purged from that by precedent repentance: nor is he worthy (ſaith diuine S. Dennis) to be preſent at theſe ſacred Myſteries, who voluntarily, and with a deliberate purpoſe, ſhall continue in the leaſt veniall ſinne.

The petition.

CLeanſe bleſſed Lord IESVS by thy moſt precious blood my defiled ſoule. O immaculate, and moſt pure Virgin, obtayne me grace, by thy powerfull interceſſion, ſoe rightly to deteſt all ſinne, as that by true repentance, being entirely reconciled to thy bleſſed ſonne, I may the more fruitfully aſſiſt at this diuine ſacrifice, & make more a pleaſing oblation to

his Eternall praiſe & glory. Amen.

At orate fratres &c. and at the ſecret prayers.

The Declaration.

THe matter for the holy ſacrifice now being prepared; the Prieſt turnes to the people, and deſireth their prayers, that it may become an acceptable oblation to God, both for himſelfe, and them.

By the enſueing ſecret prayers, we are put in minde, how our moſt milde and patient Sauiour was conſtrayned by the malitious Iewes to retyre himſelfe from his beloued Hieruſalem, to the valley of Ephraim; where priuately he informed the Diſciples of his approaching death, and paſſion. Here ſay with a compaſſionate hart

The petition.

O What incomparable great griefe oppreſſed thy tender hart (o my moſt louing and deare Redeemer IESVS) to ſee thy ſelfe moſt iniuriouſly excluded from

thy beloued Hieruſalem, by theſe vngratefull Iewes! From whence by due reflexion vpon my ſelfe, I haue iuſt cauſe to be confounded with exceeding ſhame, conſidering how often I haue by my enormous ſinnes conſtrayned thee to abandon thy deſired habitation in my ſoule. Bleſſed Ieſu, for thy tender merci's ſake, vouchſafe that I neuer more be ſeparated from thee: but that in life, and death, in tyme, & in all Eternity, thou maiſt be the ſole poſſeſſor of my whole hart, & ſoule. Amen.

At the Preface.

The Declaration.

THe Preface, or entrance into the ſacred Canon of the Maſſe, which is ſaid with a loude voyce, and ends with that high exclamation to Chriſts honour and praiſe, of *Hoſanna in Excelſis*: ſignifieth the ſolemne entrance of our Bleſſed Sauiour vpon Palme-ſunday into Hieruſalem, with that

generall cry, and applauſe of all the people; *Bleſſed is he who commeth in the name of our Lord, Hoſanna in the higheſt.* Here ſay with true feruent affection.

The petition.

LEtt ſhame, and iuſt confuſion ouerwhelme my ſoule; conſidering with what ioy the Iewes receiued this our moſt louing Redeemer, they hauing had, neither Faith nor certaine knowledge that he was the true Meſſias of the law: whereas I hauing both, remaine yet voyde of all true feruent loue, piety, or deuotion towards this my ſoueraine Lord, whom the Angels praiſe, Dominations adore, and whoſe heauenly glory the Powers, Virtues, and Seraphins magnifie with mutuall gladneſſe: with whome, lett vs alſo now ioyne our prayers, and prayſes, ſaying: *Holy, holy, holy, Lord God of Sabbaoth, the Heauens, and Earth are full of thy glory: Bleſſed is he that*

commeth in the name of our Lord. Hoſanna in the higheſt.

At the Canon of the Maſſe, which beginnes at. Te igitur &c.

The Declaration.

NOw followes the Canon of the Maſſe; ſo called, becauſe it is a conſtant Rule, and order, which the Church obſerueth in the celebration of this her higheſt ſacrifice: for it changeth not like other partes of the Maſſe, which dayly differ, according to the ſeuerall feaſtes, and Myſteries which we celebrate: but this (being the principall part of the ſacrifice) is immutable, as is the holy ſacrifice it ſelfe: and it puts vs in minde of the bloody agonie of our Bleſſed Sauiour in that prayer which he made in the garden, ſweating water and blood the night before his bitter paſſion, forſaken of all his deareſt friends; but in moſt perfect conformity vnto his heauenly Fathers will. In vnion and homage whereof ſay

The petition.

O My ſoueraine Lord IESVS, I wholy and entyrely remit my ſelfe, body, and ſoule, with all the powers of them both to thy heauenly diſpoſition: yea I abandon and ſacrifice them all to thy diuine pleaſure; as well for life; as for death. Grant I beſeech thee, that I may neuer haue anie other deſire, nor will, but thy only good pleaſure in all. And that as thou haſt vouchſafed to dye for the loue of me; ſo I may both liue & dye purely for the loue of thee: and that liuing, or dying, I may neuer willfully offend thee anie more. Amen.

What is meant by Kiſſing the Altar at, Rogamus, ac petimus &c.

The Declaration.

THe Prieſt ſaying thoſe words, kiſſeth the Altar thereby to ſignifie that he preſumes not to demand anie thing for his owne deſerts, or merits: but for the me-

rits only of IESVS-CHRIST, who (as it ſaid before) is repreſented by the holy Altar.

Of the three enſueing Croſſes made vpon the Hoſt, and chalice.

The Declaration.

THE three Croſſes made at thoſe words; *hæc dona † hæc munera † hæc ſancta ſacrificia †.* The firſt ſignifies the ſacrifices offered by the Patriarches, and Prophets vnder the law of nature. The 2. thoſe offered by Aaron, and the Prieſts vnder the written law. And the 3. ſignifies thoſe, vnder the law of grace. The ſigne of the Croſſe is made at each one of thē; to ſhew that they were all made acceptable to God only becauſe they repreſented that, wherein his moſt dearely beloued ſonne, our Sauiour ſuffer'd when he was crucified vpon mount Caluary: from which only, all Sacraments, and ſacrifices, both now doe, euer did and alwayes ſhall deriue all their

force, and value.

At the first Memento.

The Declaration.

IN this Memento we remember those liuing persons for whom we intend, and are most obleiged to pray, and to offer this holy sacrifice. And as by it we vnite our selues in Charity to the liuing: so by the same, with due honour, and reuerence, we also vnite our selues with Gods chiefest Saints in Heauen; the most blessed Virgin, the Apostles, the primitiue prelates, and successors of S. peter; togeather with diuers others, Gods chiefe fauorites now in eternall Blisse: beseeching his diuine protection by their gratefull intercession: and also testifying thereby, in this great sacrament of Charity, the Communion, and inseparable coniunction between the Militant, and Triumphant Church of God. For which effect by a holy aspiration eleuate your hart to God, and say.

The petition.

LOrd IESVS, I here offer vp to thee thy beloued ſpouſe, the Cath. Church, togeather with thy Elect from all Eternity: by whoſe powerfull mediation, I moſt hũbly craue thy holy grace, that liuing here in imitation of their vertues, and in vnion with all the world by perfect Charity, I may offer vp my ſelfe entirely to the glorious Trinity, as a gratefull oblation, in vnion, honour, and adoration of that moſt bleſſed ſacrifice of my ſoueraine Lord and Sauiour IESVS-CHRIST, vpon the Croſſe. Be mindefull good Lord, I beſeech thee to comfort the afflicted, to reward my benefactors, to forgiue all my enemies, grant perſeuerance to the iuſt; repentance to all ſinners; true peace, and charity amongſt all Chriſtians, extirpate all ſchiſme, and hereſie (and that eſpecially in our poore afflicted Kingdome, where that contagious

Peſte of ſoules at preſent ſo greatly aboundes) grant this deare Lord, for thy moſt bitter Paſſion ſake to the exaltation of thy holy Faith, and increaſe of thy eternall glory. Amen.

At hanc igitur &c. When the Prieſt extendes his hands ouer the Hoſt, and chalice.

The Declaration.

THe Prieſt extends his hands ouer the Hoſt, and cha'ice to repreſent to vs the curſed Iewes ſacrilegiouſly laying their hands vpon our Bleſſed Sauiour, whem they tooke him in the garden, and bound him with cordes, by which they dragged him with all cruelty to ſeuerall Courtes. And hauing ſcourged, and crowned him with thornes; they finally condemned him to a reproachfull death vpon the Croſſe.

The Prieſt holds his hands ouer the Hoſt, and chalice; to ſignifie that he ioynes himſelfe to that of-

fering, and ſubſtitutes it in his place, and ours; ſince it is vnlawfull for him to ſacrifice, and deſtroy himſelfe. And herein he alſo imitates the cuſtome of the old law; where the Prieſtes euer extended their hands ouer the ſacrifice, before it was offered. Prepare here your hart to true gratitude, and compaſſion, ſaying

The petition.

O Mercy ſurpaſſing all other bounds, except the infinit goodneſſe of a God; who to redeeme his diſloyall and moſt rebelliouſly vngratefull ſeruant, condemned to death his only begotten and moſt dearely beloued ſonne! I am the delinquent (ô heauenly Father) and muſt I be ranſommed at no leſſe a price, then with that deare and precious blood of thy moſt innocent, and beloued ſonne? my grieuous ſinne hath iuſtly deſerued eternall punishment from thy wrath, and muſt

this moſt innocent, and vnſpotted lambe be made a ſacrifice to ſatisfie the rigour of thy iuſtice, by ſo coſtly an expiation of my moſt execrable ſinne! ô infinit mercy! o ineffable goodneſſe, and loue without all paralell! vouchſafe that this precious ranſome prooue not fruſtrate in me thy moſt vnworthy creature. Amen.

At the fiue enſueing Croſſes, made ouer the Hoſt, and Chalice.

The Declaration.

THeſe Croſſes made ouer the Hoſt, and Chalice, repreſent to vs the preparation of the heauie Croſſe by the wicked Miniſters, who layed it vpon the wearie and wounded shoulders of our bleſſed Redeemer, to be borne by him to mount Caluary. Theſe Croſſes are in number fiue: to put vs in minde of the cruell torments which our louing Sauiour ſuffered in his fiue ſenſes; and principally by his fiue moſt precious wounds: as alſo to

profeſſe thereby; that all the force and efficacy of our Sacraments and ſacrifices are deriued from the Croſſe and Paſſion of IESVS CHRIST; *For with the ſigne of the Croſſe we conſecrate the body of our Lord; and whatſoeuer is conſecrated in the name of* CHRIST, *is conſecrated with this ſigne*, ſaith S. Auguſtin *ſerm.* 181. *de temp.* Craue here true patience and conformity, ſaying

The petition.

O Louing and diuine Redeemer of my ſoule: wert thou my God crucified for my ſake, and ſhall I refuſe to beare my Croſſe, and follow thee? o grant me grace to imitate thy bleſſed patience, and conformity in gratefull acknowledgment of thy manie dolorous, and reproachfull ſufferings, in paying ſo coſtly a ranſome for my ſinne. Vouchſafe, I beſeech thee; that I may ioyfully embrace all afflictions and Croſſes, either in

body, or minde, which thy diuine and fatherly disposition from all Eternity hath ordained mee for my greater good. Amen.

At the Consecration, and Eleuation.

The Declaration.

THe Priest being now come to the principall action of this sacrifice; to the end to follow the example of IESVS-CHRIST, in what he both said, and did at the institution thereof, he first blesseth and consecrates the bread and wyne by the selfsame words which IESVS-CHRIST himselfe did vse. Which done, he eleuates in those consecrated species, a holy sacrifice to God the Father, and shewes it to the people, to be adored: putting vs in minde how our blessed Sauiour was lifted vp vpon the Crosse for our Redemption. And by the eleuation of the Chalice, is represented to vs the effusion of his most precious blood flowing

flowing from his ſacred wounds, vpon the Croſſe.

The Eleuation of theſe two ſeuerall, and ſeparated ſpecies, is a continuall memoriall of CHRISTS holy Paſſion; and of that dolorous ſeparation of his moſt ſacred body and ſoule vpon Mount Caluary.

For all which we muſt offer vp to God the Father, with firme Faith, this great ſacrifice and holy Paſſion of his onely begotten ſonne, in ſatisfaction for our owne ſinnes, and for the ſinnes of all others, both liuing, and dead; it being (after conſecration) one of the moſt eſſentiall partes of this diuine ſeruice; and ſignifies that holy oblation, wherein IESVS-CHRIST offred himſelfe to his Eternall Father vpon the Altar of the Croſſe in expiation of our ſinnes. Here ſalute the body of our Lord IESVS-CHRIST at the Eleuation of the holy Hoſt; ſaying

The Petition.

HAile, ô true body borne of the Virgin Mary, which truly ſuffered, and was really offered vpon the Croſſe for man; and from whoſe pearced ſide flowed water, and blood. Vouchſafe to be receiued by me at the houre of my death; ô moſt mercifull IESV, ſonne of the liuing God, haue mercy on me.

At the Eleuation of the Chalice.

The petition.

HAile; o moſt precious blood, flowing from the ſide of my Lord IESVS-CHRIST: wash away the foule and ſinfull ſtaines of all my paſt, and preſent offenſes; cleanſe, ſanctifie, and prepare my ſoule to thy eternall Bliſſe. Amen.

Of the three Croſſes made vpon the ſacred Hoſt, immediately after the Eleuation.

THeſe Croſſes made vpon the conſecrated ſpecies immedia-

tely after the Eleuation; represent to vs the manner in particular, how that most sacred Host was immolated vpon the Crosse for our Redemption: whereof we are put in minde, by the frequent makeing of the holy Crosse.

At the second Memento.

The Declaration.

BY this second Memento we are aduertised that whilst the body of our B. Sauiour remayned in the graue, his soule descended into Hell (a place in the Earth called *Lymbus Patrum*) to deliuer the soules of the Fathers, who had long expected their happie enlargement from thence. Forget not here your deerest freinds deceased. And say

The petition.

LOrd IESVS as thou vouchsafest to reioyce the long thirsting Fathers in Limbo by the diuine visit which thy most glorious soule made them there: so now extend I

beseech thee those infinit merits of thy most sacred Passion, towards the solace also of those thy poore suffering creatures in Purgatory, there crying for helpe: but especially haue mercy I beseech thee vpon my deareſt freinds, kindred and benefactors: and in particular vpon N. N. and vpon all those, for whom I haue most obligation to pray: transferre them speedily from those tormenting flames to thy celestiall Beatitude; there to enioy, loue, and praise thee for all Eternity. Amen.

Et nobis quoque Peccatoribus:

The Declaration.

THe Priest somewhat raising his voyce, and knocking his breast, at; *nobis quoque peccatoribus*; represents to vs the repentance of these Iewes, who had been accessary to the cruell death of the sonne of God; together with the good Centurion; who at this dolorous Passion, perceiuing so ma-

ny great and wonderous ſignes of his diuinity; mooued with ſorrow & admiration he ſtrucke his breaſt, and verie boldly cryed out before all thoſe enraged enemies; *truly this was the ſonne of God Matth. 27.* Diſpoſe now your hart to Contrition, and to true compaſſion ſaying

The petition.

O Stony, and moſt obdurate hart, ſo little ſenſible of thoſe sharpe ſufferings of my Lord & Sauiour for my moſtwicked ſinne. O touch it Lord IESV with true remorſe; that in the ſenſe, and ſealing of thy loue, on the one ſide, and of the horrour and deteſtation of my offending thee, on the other; I may in the humble ſpirit of that repentant Publican, and from the bottome of my hart cry out to thee: *Lord be mercifull to me, a moſt wretched ſinner Luke 18.* I haue ſinned Lord; and I deteſt my ſinne: as the vnhappie cauſe of all

thy dolorous, and moſt grieuous ſufferings: but thou, *ô* IESV *the ſonne of Dauid haue mercy on me*, Amen. *Marke* 10.

The reaſon why the Prieſt makes here againe three Croſses ouer the Hoſt and Chalice; when he ſaith: cum ipſo †. *& in ipſo* †. *& per ipſum* †.

The Declaration.

IT is to ſignifie, that this ſacrifice is auaileable for three ſeuerall ſorts of perſons: for thoſe in Heauen to an increaſe of their glory: for thoſe in Purgatory to releeue their ſufferings: and for thoſe vpon Earth for an encreaſe of grace, and remiſſion of their ſinnes.

At omnis honor, & gloria.

The Declaration.

THe Prieſt eleuating the Holy Hoſt & chalice together a little from the Altar, at *Omnis honor & gloria*, and then immediately deposing them againe vpon the cor-

porall, and couering the chalice with the Pall; repreſents to vs the takeing of our bleſſed Sauiours body from the Croſſe: which being moſt reuerently wrapped in a pure cleane linnen sheete (ſignified by the corporall) was placed in the ſepulcher, by thoſe deuout perſons, Ioſeph, and Nicodemus. Here crauing true purity, both of hart, and ſoule, ſay with pious affection

The petition.

GRant me deare IESV, I beſeech thee, in all my thoughts and deeds, true purity of hart from all ſinfull affection; whereby my ſoule may become a pleaſing ſepulcher to receiue thy precious body, & blood; togeather with thy heauenly grace to ſtrenghten in me the vertue of true humility; whereby to mortifie, what euer may be diſpleaſing to thy heauenly Maieſty. Amen.

At the litle Preface before the Pater noſter.

The Declaration.

BY this short Preface, the Prieſt in true Humility of hart acknowledges his owne great vnworthines; & that he would not preſume to call God his Father; were he not expreſly commanded by IESVS-CHRIST in this his owne Prayer of the *Pater noſter*: which he here ſaith at the holy ſacrifice of the Maſſe; to put vs in minde of thoſe deuout and feruent prayers, which the bleſſed Virgin, the Apoſtles, and the holy wo men made, during the tyme that our ſouerain Redeemer remayned in the ſepulcher. Here we muſt vnite our prayers together with thoſe of the a fore-named Saints, and with the whole militant Church, ſaying

The petition.

LOrd grant me grace, I beſeech thee that I may riſe from the loathſome ſepulcher of my former

ill cuſtome of ſinne, to a new vertuous life; whereby I may be led to the happie fruition of thy beatificall viſion; there to adore, and praiſe thee togeather with thy heauenly Father, in vnion of the Holy Ghoſt, and with the bleſſed companie of all thy celeſtiall ſpirits, in Eternall Beatitude. Amen.

What is meant by the Prieſts deuiding the Conſecrated Hoſt?

The Declaration.

THe Prieſt deuides the holy Hoſt: to ſignifie the ſeparation of the bleſſed ſoule of our Sauiour from his ſacred body at his death. He deuides it into three ſeuerall parts; which ſignifie the three ſeuerall ſtates of the Church. The firſt repreſents to vs the ſtate of the preſent life, which he layes downe vpon the Altar. The ſecond ſignifies Purgatory; which he retaynes in his hand. From this he breakes a third little part, which he puts into the chalice; torepre

ſent to vs the Church triumphant abſorpt in the ſacred Diuinity; as alſo the reunion of his bleſſed ſoule, with his body againe, after his glorious Reſurrection. Here make this, or ſome like feruent prayer,

The petition.

PErmit not deare Lord, and my ſweet Sauiour IESVS, that curſed ſinne may euer ſeparate me from thee; but that by true repentance, & finall perſeuerance in thy holy grace, I may be vnited to thee in glory for all Eternity Amen.

What is meant by the three Croſſes which are made with the particle of the conſecrated Hoſt?

The Declaration.

THe three Croſſes made with the little part of the holy Hoſt, ouer the chalice; ſignifie the three-fould peace, which by the grace of CHRISTS ſacred Paſſion, is pourchaſed for all ſuch, as by faith, and good life triumph ouer their three mortall enemies;

the world the flesh, and the Diuell. Craue humbly for his bitter Paſſions ſake; that this may be accomplisht in you; and for that end, with a feruent aſpiration, ſay

The petition

GRant Lord, that I may find the teſtimonie of this moſt happie triple peace in my ſoule, by the helpe of thy three diuine vertues, Faith, Hope, and Charity; accompanied with true Chriſtian Penance, and Humility. Amen.

At pax Domini &c.

The Declaration.

AT *Pax Domini &c.* which immediately followes, we muſt contemplate our bleſſed Sauiour now riſen againe from death, both immortall, and glorious; as alſo his appearence to the Bleſſed Virgin; to S. Marie Magdalen, and to his Apoſtles, ſaying: *Pax vobis. Luke* 24. Here we muſt craue true charity, and peace for our ſoules; which is the moſt gratefull diſpoſi-

tion, and beſt preparation to receiue worthily the fruits of this moſt holy Sacrament. And therefore in the ſpirit of diuine loue, and true gratitude, ſay

The petition.

O Moſt milde and meeke IESV; in vnion, honour, and adoration of that infinit loue which induced thee to shed thy moſt precious blood, for thy greateſt enemies; and to begg pardon for thoſe who were the cruell executioners of thy moſt bitter death; I freely pardon from my hart, and moſt humbly beſeech thee alſo to forgiue whoſoeuer haue anie wayes wronged me: moſt humbly alſo craving to be pardoned by all ſuch, as I may haue anie way offended: being ready, and truly willing to giue all iuſt, and reaſonable ſatisfaction to them; and this purely for thy ſweet ſake, my deare Lord, and moſt mercifull Redeemer.

At the Agnus Dei &c.

The Declaration.

THe *Agnus Dei* thrice repeated, puts vs in minde how our bleſſed Sauiour (that immaculate lambe of God) reconciled vs to his Eternall Father, and to the holy Trinity by his moſt ſacred death: pourchaſing thereby for vs the meanes to make our happy peace with him for all our offenſes, paſt, preſent, & to come. Which bleſſed peace, the Prieſt communicates to the people; he hauing firſt by a particular prayer craued it; and by kiſſing the Altar, receiued it of IESVS-CHRIST (whom the Altar repreſents) and then giues it to the Clerke, to be communicated to all the reſt; to recommend thereby true charity, peace, and concorde to all Chriſtian people; as being the Diſciples of IESVS-CHRIST, and true members of the ſelf-ſame myſticall body, whereof he is the diuine, and ſupreame

head. Here ſtirr vp true deteſtation of ſinne; and a firme purpoſe to auoyde it, ſaying

The petition.

O Lambe of God which takeſt away the ſinnes of the world: vouchſafe I beſeech thee, that no wicked ſinne may euer breake the happie peace betwixt my ſoule, and thee; nor hinder the fruit of thy grace, which I may hope to receiue by the neare approaching, and moſt holy communion of thy true precious body, and blood; that ſacred feaſt wherein CHRIST is receiued; the memory of his Paſſion is renewed; the ſoule is replenished with grace, & a pledge is giuen vs of future glory which we expect to enioy (as sheepe of the fould of this holy lambe) in vnion with all his bleſſed ſaints and glorious Angels in all Eternitie, Amen.

At Domine non ſum dignus, and the Communion.

The Declaration.

THe Prieſt thus prepared, receiueth the holy Communion auowing his great vnworthineſſe: and in token of a contrite hart, knocking his breaſt thrice; he ſaith as often with the humble Centurion: *Domine non ſum dignus &c. Math.* 8. And then with all reuerence, he receiues this diuine refection, and conſummates the ſacrifice: repreſenting to vs thereby the death and Paſſion of IESVS-CHRIST: *For as often as you ſhall eate this bread, and drinke this chalice; you ſhall ſhew the death of our Lord vntill he come Cor.* 1.11.26.

Here a great ſubiect is giuen vs of perpetuall gratitude; ſeing that although our bleſſed Sauiour be aſcended into Heauen with triumph, and glory; he yet remaynes with vs in this holy Sacrament powring downe vpon vs all ſpirituall, & temporall benedictions: For which diſpoſe your hart to breath fourth fer-

uent eiaculations, of loue, and gratitude, saying

The petition.

O IESV my most louing Redeemer, fountaine of all graces both temporall and eternall communicated to vngratefull man, thy fauors to me (my deare Sauiour) haue been farr beyond all measure. I therefore, o Lord, being so farr vnable to render thee due gratitude; inuite all thy creatures, both in Heauen and Earth; with thy Eternall Father, and Holy Ghost; thy most sacred Virgin Mother, and all the Saints and Angells to praise thee with mee, and for mee in all Eternity. O let my body and soule, and all the powers of them both haue no other employment for euer, then to praise, admire, and loue thee. O Eternall Father of IESVS; o holy spirit of IESVS; o immaculate mother of IESVS; o glorious Angels of IESVS; o blessed Saints

of IESVS; o all yee creatures of IESVS, bleſſe, and thanke IESVS eternally for me, and all the innumerable benefitts, which I (a moſt vngratefull ſinner) haue receiued, from the Father, and from the Sonne, and from the Holy Ghoſt, three Perſons, and one Eternall God: to whom be all praiſe, glory, and thankeſgiuing, both now, and for euer. Amen.

At remooving againe the booke to the other ſide of the Altar.

The Declaration.

BY this remooving againe the booke to the other ſide of the Altar; we are put in minde, of the conuerſion of the Iewes, in the end of the world; when both Iew and Gentil ſhall make but one true folde, vnder one, and the ſame Paſtor, IESVS-CHRIST, for the encreace of whoſe glory ſay

The petition.

WE moſt humbly beſeech thee, ô heanenly Father, by the me-

rits of thy bleſſed Sonne IESVS, to powre downe thy heauenly grace vpon the rebellious harts of all ſinners, & heretikes; that they may be ſpeedily conuerted from there ſinne, & frō all impiety, to a true vertuous life; in the profeſſion, & obſeruatiō of thy moſt holy law. And here once more, ô moſt louing, & powerfull God; we doe earneſtly implore the ſpeedy conuerſion of our owne moſt deplorable country: IESV grāt it for thy moſt bitter Paſſiōs ſake. O glorious Queene of Heauen, and gracious Mother of God, England for its peculiar deuotion towards thee was once iuſtly called thy *Dowrie*: O interpoſe thy powerfull interceſſion (moſt ſacred Virgin) to obtaine that thy due right, and its long loſt greateſt happineſſe.

At the Poſt-Communion.

The Declaration.

THe *Poſt-Communion*, ſignifies to vs the ſongs of eternall ioy

made by the heauenly Choriſters, for the glorious Tryumph of our Sauiour ouer death. Here ſend fourth from a gratefull hart, your feruent eiaculation alſo of ioy; and with an humble deſire preferr

The petition

GRant vs efficacious grace, o Lord, ſo to conquer ſinne in this world; that we may enioy a victorious crowne of euerlaſting glory in the other. Amen.

At the next Dominus vobiſcum.

The Declaration

THis *Dominus vobiſcum*, ſignifies to vs; that though our Bleſſed Sauiour be corporally aſcended into Heauen; yet by his faithfull promiſſe we are aſſured of the continuance of his moſt true and reall preſence with his beloued ſpouſe, the holy Church, ſacramentally in the bleſſed Eucharift, euen to the end of the, world. *Math.* 28. 20. For which in gratefull thankefullnes, ſay

The petition.

I Render thee moſt humble thankes, ô deare Redeemer IESV, for all the gracious viſits, which thou haſt pleaſed, of thy meere goodneſſe, to make to my poore ſinfull ſoule in this diuine Sacrament of thy moſt precious body, and blood. I moſt humbly craue thy heauenly grace, ſo to adorne it with Charity, with Humility, with Patience, and with ſuch feruent deuotion againſt my next Communion; as that it may thereby be made a gratefull gueſt, at thy diuine banquet. Amen.

At the latter Collect.

The Declaration.

AT this laſt prayer, or collect we muſt giue humble, and harty thankes to the glorious Trinity, for the innumerable great benefitts which we haue receiued; and moſt particularly, for hauing vouchſafed to make vs partakers of this diuine ſacrifice; whereby

are moſt gracioufly applyed vnto vs, all the merits of the life, death and bitter Paſſion of IESVS-CHRIST (if by ſinne, or want of due diſpoſition, we our ſelues be not the hinderance thereof) which to auoyde begg humbly his grace, and ſay with a religious hart

The petition.

O Almighty, and mercifull Father; vouchſafe me grace, that in due gratitude for all thy innumerable benefitts, I may neuer by deliberate conſent, offend thee anie more. Let this propitious ſacrifice of the moſt precious body and blood of my deare Redeemer, both obtayne pardon for what is paſt, and ſo ſtrenghten me hereafter; that what on my part hath been truly purpoſed for thy honour; may be faithfully accomplished to my owne ſoules health; through the ſame Lord IESVS-CHRIST, thy beloued Sonne; who liueth with thee, in vnity of the

Holy Ghoſt, world without end. Amen.

At the laſt Dominus vobiſcum.

The Declaration.

THis laſt *Dominus vobiſcum*, puts vs in minde of the dreadfull ſound of the laſt trumpet; when our ſoueraine Lord, ſhall came in the end of the world, to iudge both the quick and the dead, by a finall ſentence for all Eternity.

The petition.

GRant me Lord IESV I beſeech thee, with that bleſſed Saint and Doctor of the Church, holy S. Hierome; ſo liuely a feare, and cõtinuall a memory of this dreadfull ſummons to that laſt iudgment day, as by this wholſome feare, I now auoyding ſinne; may not then apprehend that dreadfull iudgmẽt. Vouchſafe me in all my actions a continuall remembrance of the fower laſt things; whereby I auoyding to offend thee, this feare is alſo taken away.

At the , Ite Missa est.

The Declaration.

AFter the concluſion of all theſe holy Myſteries of the Eternall Sonne of God; the Prieſt turneth towards the people; and hauing ſaluted them with the laſt *Dominus vobiſcum*; he pronounceth the *Ite Miſſa eſt*: whereby he puts vs in minde of the moſt dreadfull ſentence, which our Lord, and ſoueraigne iudge IESVS-CHRIST ſhall thunder out againſt the damned at that laſt iudgment, in thoſe fearefull words of S. *Mat.* 24. *Goe yee curſed into euerlaſting fire &c.* Craue humbly Gods grace to preſerue and exempt you from that vnhappy number, and ſay

The petition.

LOrd giue me grace to practiſe vertue, and to auoyde all deadely ſinne, that only, and moſt vnhappy barr againſt Beatitude. Vouchſafe me deare IESV true fi-

nall Repentance; that ſo I may be deliuered, from all feare of that dreadfull ſummons to my laſt Doome. Amen.

Of the laſt Benediction.

The Declaration.

HEre contrariwiſe, at this laſt Benediction (which immediately follows) you muſt call to minde that other moſt ioyfull ſentence to be pronounced there, by the ſelfeſame Iudge vnto all the thrice happie elect: *Come yee bleſſed of my Father, poſſeſſe yee the Kingdome prepared for you, from all Eternity &c. Math.* 24. whereof to be partaker, ſay in the ſpirit of humble hope, and confidence in the ſole meritts of IESVS-CHRIST.

The petition.

GRant me, my moſt merciſull Redeemer I beſeech thee; that by thy heauenly grace, my life, and preparation to this feareſull, and generall iudgment may be ſuch; as by that ſentence of, *come yee bleſſed &c.*

&c. I may be called to the right hand, with thoſe thy glorious Elect; to partake with them of that Beatitude, which neuer shall haue end.

Of *S. Iohn his Goſpel.*

The Declaration.

THis holy Goſpel recompts to vs the eternall birth of the diuine word; that ſecond Perſon of the moſt Bleſſed Trinity: together with the higheſt, and moſt ſecret Myſteries of his Diuinity: shewing alſo to vs, that in conſequence of that forementioned Benediction; we are to enter into his heauenly Paradiſe; there to know, bleſſe, and enioy thoſe ſacred, and all beatifying Myſteries, for euer and euer: to which ardently aſpiring, you may ſay

The petition.

O Moſt louing and mercifull Redeemer; I finally beſeech thee, as well for all here preſent, as alſo for all thoſe in particular,

for whom I haue promiſſed & am moſt obliged to pray: that by the beatificall viſion of thy Diuinity; and by the moſt glorious ſight of thy bleſſed Humanity (both ſo plainly mentioned tovs in that aforeſaid diuine Goſpel of S. Iohn) we may in that Celeſtiall Hieruſalem, and in the companie of all thoſe heauenly ſpirits, and happie Elect; praiſe, adore, and glorifie that moſt ſacred Trinity; three diuine Perſons, and one onely God, for all Eternity. Amen.

Here ends this preſent Exerciſe vpon the holy Maſſe; which, if perchaunce it may ſeeme too prolix for the practiſe of diuers perſons; I ſhall here add a much more eaſy and compendious manner of aſſiſting at this holy ſacrifice, and more ſuteable; perchaunce, to their deuotion, then is the other way for the more learned ſorte. Chooſe therefore, deare Cath. Reader which may ſuite beſt with

your capacity and deuotion; and applying the ſacred merits of this diuine victime IESVS-CHRIST (who is offered in this holy ſacrifice) for the neceſſities of your ſoule, forget not myne, who humbly beggs that charitable fauour in totall and aboundant recompence for all my paines here in.

A ſecond compendious, and eaſie short way of hearing Maſſe for the more vnlearned ſorte of People.

IN this ſecond manner of hearing Maſſe; conſider from the beginning thereof, vntill *Gloria in Excelſis*, the longe deſires, and earneſt expectation which the holy Patriarches, and Prophets had for the comming of our louing Redeemer IESVS; who had been expected aboue foure thouſand yeares to free them from that great ſeruitude wherein they were de-

teyned by the prince of darkeneſſe; and to lay open to them the happy way to Paradiſe.

The *Gloria in excelſis*, denounceth his bleſſed birth promulgated in celeſtiall harmonie, by the Angels; to the watchfull shephards, whome we muſt imitate in humble obedience to Gods diuine inſpirations; and to all good admonitions and inſtructions giuen by our Prelats and Paſtors, either by good bookes, or counſaile.

At the Goſpel, and Creed; we may imagin to heare our Sauiour preach; and conſider with what power he drew the harts of men to follow him. Here diſpoſe your affection to produce holy acts of Faith; and begg grace to embrace his heauenly inſpirations.

At the Preface, we may conſider with what glory, and great ioy the Iewes receiued IESVS-CHRIST into Hieruſalem; and yet but fiue dayes after, they be-

trayed and condemned him vnto a moſt reproachfull death. O how often after our receiuing him in the bleſſed Sacrament, haue we as perfidiouſly betrayed him, by immediate relapſes into our former ſinne!

Next by that ſilence, before the Conſecration; we renew the memory of CHRIST his bloody Agonie in the garden; his flagellation at the pillar; his crowning with thornes, & all the reproachfull iniuries done to him before his crucifixion vpon the Croſſe: the which is repreſented to vs by the eleuation of the holy Hoſt, and chalice: whereat we muſt imagin to ſee him giue vp the ghoſt, and dye, the vaile of the Temple to rende in two, the rockes about Hieruſalem to cleaue with the force of a ſtrange and fearefull earth-quake, accompanied with a formidable darkeneſſe ſpread ouer the whole earth, by a prodigious Eclipſe; and

all this to be cauſed by the great enormity of our ſinne. Here we muſt ſtirr vp harty ſorrow for our offences; with a firme purpoſe to amende; as a good preparation for the approaching Communion.

At the Poſtcommunion, we muſt giue thankes with the Prieſt, and calling to minde CHRISTS glorious Reſurrection; we muſt purpoſe to riſe to a better life; and craue humbly Gods grace to performe it.

Finally at the *Ite Miſſa eſt*, and laſt Benediction; we may conſider; that though IESVS-CHRIST be aſcended into Heauen; yet he is to come againe at the laſt dreadfull iudgment day, to pronounce that moſt fearefull ſentẽce vpon the reprobate *Goe yee curſed &c.* or that other moſt ioyfull to the Elect: *come yee Bleſſed &c.* We muſt therefore endeauour that our life may be ſuch, as with an humble confidence in Gods great mercy, & goodneſſe;

we may be called to the right hand of his Bleſſ:d flocke, there to enioy Beatitude in all Eternity.

A prayer to be ſaid at the end of the Maſſe.

ACcept o heauenly Father this diuine, and gratefull ſacrifice which we (with humble harts, and thankefull memory of that bloody ſacrifice of thy deare ſonne IESVS) haue offered vnto thee, in perpetuall thankes-giuing, praiſe, and adoration of the moſt glorious Trinity, to the honour of the euer-Virgin Mary Mother of God and of all the Saints, whoſe feaſtes we celebrate for the remiſſion of all our ſinnes, and for all our Frends Enemies, and Benefactors; either liuing, or dead. Forgiue, o gracious Lord our great negligences; grant vs grace to put in execution our good purpoſes, as alſo to liue in thy holy grace, and to dye with true finall Repentance. Amen.

Good Reflexions to be vſed, as ſoone as Maſſe is ended.

MAſſe being ended; call to minde your negligences cõmitted therein; craue pardon of God for them, and begg hartily his heauenly grace for your amendment, and for more ſtrength and courage to reſiſt all ſinne. Renew then alſo the morning oblation of all your actions for that day; and confirme your good purpoſe to auoyde that Paſſion, ſinne, or frailty which puts you moſt in danger to offend. Finally your deuotions being ended; retire your hart verie gently from that holy exerciſe, to your wordly affaires; retayning as long as you can, the feeling, and affection of your former devotion. And to this effect, obſerue the moſt ſweet, and efficacious aduertiſments of the Bleſſed Bishop, and Prince of Geneua in his Introduction to a deuoute life: *part. 2. chap. 8.*

An aduertiſement.

YOu haue now ſeene the order, and expoſition of theſe holy Myſteries in the Maſſe: the Author whereof (as is ſaid before) is IESVS-CHRIST, after his celebration of the Paſchal lambe, the night before his bitter death, and Paſſion; when *taking bread, he bleſſed, brake, and gaue it to his Diſciples &c. Math. 26. v. 26. & likewiſe taking the chalice, he gaue thankes and deliuered it to them &c. Luke 22. 19.* ſaying of each part; *this is my body. This is my blood. 1. Cor. 11.* There conſecrating, and offering his ſacred body, as a continuall, and true vnbloody ſacrifice, vnder the outward formes of bread, and wyne: Then alſo inſtituting the ſel-ſame manner of conſecration, & offering to be vſed euer after by his Apoſtles Diſciples, and their ſucceſſors; to whom he ſaid: *Doe yee this*; that is, *conſecrate, and*

offer this, as now I haue done; for ſo the command *Doe yee this* plainely ſignifies; changing by the operatiue words of conſecration, the bread into my body; and the wyne into my blood: which vnleſſe really and truly they doe, they cannot be ſaid to doe that which our Sauiour commanded them, when he ſaid: *doe yee this*: that is, to repreſent his ſacred death, & Paſſion: by conſecrating, and giuing his body, vnder the accident of bread; and his blood, vnder the accident of wyne; as the Catholik Faith teacheth vs to beleeue, and the Prieſt daily performeth in this holy ſacrifice of the Maſſe; there being only added ſome certaine prayers, and holy rites for greater reuerence ſake: and to increaſe the peopels deuotion; as are moſt of of the prayers, the Epiſtle, Ghoſple, and manie ceremonies, which haue been added; & may alſo be changed by the authority of the

Church, as occaſion ſhall require; they being neither of the ſubſtãce, nor eſſence of the Maſſe it ſelfe; whereby it well appeares how impertinently our aduerſaries demande of vs, when it was, or where we finde that our Sauiour, or his Apoſtles did euer ſay Maſſe; ſeeing that the eſſence of this holy ſacrifice doth chiefly conſiſt in the conſecration, oblation, and conſummation. Which was firſt ſo expreſly performed by CHRIST himſelfe, at that his laſt ſupper; and by his Apoſtles, Diſciples, and their ſucceſſors euer after (according to his command) as you haue ſeen. And therefore we muſt either deny IESVS-CHRIST euer to haue pronounced thoſe operatiue words of conſecration; *this is my body &c.* (which would be to giue the lye to S. Paul, and to all the other Euangeliſts) or elſe be forced to confeſſe that our bleſſed Sauiour ſaid Maſſe by conſecra-

ting, offering, and eating that holy ſacrifice therein: as he commanded his Apoſtles, Diſciples, and their ſucceſſors to doe the ſame; and as it is ſtill daily done by the miniſtry of his true, and rightly ordered Prieſts, whereby the life, the death and ſacred Paſſion of IESVS CHRIST is deuoutly repreſented vnto vs; as hath been declared, with as much breuity as I could.

The great fruit which is to be gained by aſſiſting deuoutly at this diuine ſacrifice.

IF we beleeue S. Greg. the great S. Tho. of Aquin. S. Antoninus S. Bede, and other worthy Authors; we are aſſured by them of manie gracious great fauours obtayned by the deuout, and reuerent oblation of this moſt holy ſacrifice, both for the liuing and dead: and amongſt others, not only a moſt gracious remiſſion of ma-

nie veniall ſinnes, but alſo Gods powerfull preſeruation, both from the occaſions of euill, and from manie miſſortunes, as well temporall, as ſpirituall; and (which farr exceedeth all the reſt) our ſoules become replenished with much more grace; and appeare more beautifull, and farr more pleaſing to God; by reaſon of thoſe vertuous actes, which by his diuine helpe, it had the happineſſe there to produce.

An anſwere to two vſuall obiections againſt the Maſſe.

I Will conclude this holy Exerciſe in anſwering thoſe two vſuall obiections, which moſt trouble the more vnlearned ſorte. Firſt, that it is not ſaid in the vulgar language, but in Latine, which moſt doe not vnderſtand. And ſecondly, that the Prieſt pronounceth alſo ſome parte of it, ſo ſecretly to himſelfe, as they cannot heare

what he ſaith.

To the firſt, this anſwere might ſuffice; that thoſe three holy languages, Hebrewe, Greeke, and Latine, hauing been ſanctified by that ſacred title vpon the holy Croſſe; we may well preſume, that they remayned euer after, more gratefull to God, more venerable both to Angels and Men, & much more dreadfull doubtleſſe to the Diuell, our mortall and ghoſtly enemie then anie other; and therefore, who can iuſtly blame our holy, and prudent Mother the Cath Church (inſpired by the holy Ghoſt) to teach her beloued children, to praiſe and glorifie this our deare Redeemer IESVS-CHRIST, in her chiefeſt facrifice and ſeruice in a language, which had ſerued at his ſacred Paſſion to publish his glorious triumph vpon the Croſſe, and there to declare him to the full view of the world; that he was; IESVS NAZARENVS

REX IVDÆORVM ? *John.* 19.

Secondly I anſwere, that ſince the Latine Church was founded by the Apoſtles; it hath euer vſed this tongue, both for the holy Scripture, and her lyturgies: and therefore we may iuſtly conceiue her too ancient, and our aduerſaries ouer yoong, to teach this our venerable, and ſo aged Mother, now to begin to ſpeake: this hauing been the ancient language in England (as S. Bede doth auouch) at the verie firſt plantation of Chriſtianity amongſt the English Nation; and therefore by good conſequence, this practiſe of ſaying Maſſe in the latine tongue, muſt needs (at leaſt) be full as ancient, as their Chriſtendoome.

Thirdly, euen reaſon it ſelfe makes it manifeſt, that as God himſelfe is one; and euer the ſame immutable; and his Church vniuerſall, and moſt truly Catholike; and not of one Nation, but of all:

ſo alſo, ought his diuine and publike ſeruice, to be performed in one generall, immutable, and vniuerſall tongue; and not in a vulgar which is not underſtood perchaunce two hundred miles in length; and which euery age is verie ſubiect to alter: whereas the Latine tongue is generall ouer Chriſtendoome; and is now the verie ſame, that it was in Cicero his tyme, aboue ſeauenteen hundred yeares agoe.

Fourthly, should this the publike ſeruice of the Church be ſaid in euery vulgar language; few Prieſts would be able to exerciſe that function out of their owne natiue Cuntry; as Miniſters muſt needs confeſſe, who trauaile into other Kingdomes; although it be where there owne religion may be profeſſed (as they pretend) and therefore, thy muſt of neceſſity be ſilent abroad, or ſtay at home: whereas Catholike Prieſts ſeruo

God after the selffame manner in euery place; and all people, in all countries whatsoeuer find the Catholike seruice to be the same; and well know how to serue God thereby.

Moreouer, it is most worthy of note; that euen the Iewes, Grecians; Abissins, and Russians vse one of these three holy languages, Hebrew, Greek, or Latine; and none of them employ their present vulgar tongue for the publick seruice of their Church, nether are the holy Scriptures written therein: yea *Actes* 15. 21. We reade that euerie saturday, the Iewes in their Synagogue did reade the holy Scripture to the People in the Hebrew tongue (as all confesse) which was much differēt from their vulgar; and yet our blessed Sauiour found no fault with them for it.

And whereas they obiect that by our seruice in Latine, we receiue neither edification, nor yet in-

ſtruction for good life. I anſwere, that experience giues all the world a ſufficient proofe ; that our Fore-fathers were as wiſe and deuout to God ; as faithfull, and charitable to their neighbours ; as obſeruant of Gods lawes : that ſeruants were as true , children as obedient, Magiſtrates as iuſt, and Chriſtians as likely to be ſaued, as in anie ſect of theirs , which pretendes to the greateſt purity , and beſt reforme.

And though it be not denyed, to be both conuenient , and verie laudable alſo, for particular people to ſay their prayers in the knowne and vulgar tongue : yet the Prieſt, who is the publike Miniſter of the Church ; and offereth vp to God the publike prayer , and ſacrifice for the whole vniuerſall Church : he likewiſe ought to vſe a generall, and vniuerſall tongue : as moſt common to all for whome he prayes , and offers ſacrifice : but it is nowayes needfull , that all the

common People should vnderſtand that tongue: it being the Prieſt, not they, who prayeth in the perſon of all the reſt to God, who vnderſtandeth all tongues a like.

And therefore I will ſay no more of this: but conclude with S. Aug. that, to *diſpute, or call in queſtion thoſe things which are generally obſerued in the Church is a moſt inſolent madneſſe: Epiſ.* 118. *c.* 5.

Now to their ſecond cauill, againſt the Prieſt his praying in a ſecret, and low voyce, at ſome certaine places of the diuine ſeruice, whereby they thinke themſelues depriued of much edification: which they conceiue they might receiue by hearing, & ſaying thoſe prayers together with the Prieſt.

I anſwere that our Aduerſaries migh eaſily diſcharge their troubled minds from this needleſſe ſcruple: would they but pleaſe to informe themſelues by our wri-

ters, who treate vpon the ceremonies, and ſeruice of the holy Maſſe: whereby they might be plainely informed how ſignificantly we are put in minde by this ſilence, of ſome principall actiõs of our bleſſed Sauiour his life: as may appeare: firſt by the prayer, or ſecret, before the Preface: whereby we are put in minde of that prayer, which IESVS-CHRIST, did thrice repeate in the garden: there praying priuately vnto his heauenly Father, proſtrate vpon the ground, in that his bitter agonie of ſweating water and blood, immediately before he was betrayed by curſed Iudas: *Luke* 22.

And as for that other long ſilence following the Preface: both before, and after the conſecration: it repreſents to vs that admirable, & prodigious quiet patience of this diuine & innocent lambe, in all the cruell tormẽts of his moſt painefull death and Paſſion, propheſied of him ſo long before by *Eſaie*. 53. 7.

As a sheepe to ſlaughter ſhall he be led; & as a lambe before his shearer, he shall be dumbe, and shall not open his mouth. This ſilence alſo repreſents to vs the great feare and terrour of his Apoſtles, and Diſciples ſo greatly doubting, and ſtaggering in their Faith, from that verie tyme of his ſuffering, till the comming of the Holy Ghoſt; during which ſpace, they all kept priuate, and ſecret out of ſight.

The Prieſt praying ſecretly alſo at other tymes, and with a low voyce, puts vs in minde of the ſeuerall priuate retreates, which this our moſt mercifull Lord, and gracious Redeemer IESVS, was accuſtomed to make in ſolitude ſeparated from all companie, frequently ſpending whole nights in priuate, and feruent prayer.

And therefore you ſee that ſilence in this holy ſacrifice, is not without pious Myſtery; nor is there anie other ceremonie in the Maſſe

which ſerues not, either for greater ſolemnity of this moſt holy ſacrifice; or to increaſe the peoples deuotion; as will eaſily appeare to anie, who shall but reade the explications of theſe deuout and holy Myſteries, and ſeriouſly obſerue the ſame.

THE FIFTH RVLE.

FOR THE EXERCISE of certaine ſelect vertues, moſt conducing to Chriſtian perfection: wherein are alſo propoſed pious practiſes, for ſeuerall occaſions, in the day.

THE two former Rules inſtructing vs how to render due honour, and homage vnto God, both by prayer, and by ſacrifice; it followes, for the accomplishment of our Chriſtian duty, that the next should teach vs how

to pay him the like due tribute, by the practiſe of true vertue. For which end you haue in this Rule the ſeuerall exerciſes of ſuch choyce vertues, as may be conceiued moſt needfull for a vertuous ſoule, aſpiring to perfection.

But before I ſpeake of anie in particular: it is to be ſuppoſed; that to make a right choyce of the moſt needfull and profitable vertues for your practiſe: you muſt firſt conſider, wherein it is that you finde your chiefeſt frailty and weakeneſſe, on the one ſide; and ſecondly, what is your particular ſtate and profeſſion, on the other. For by this you will eaſily perceiue what vertue is moſt needfull for your preſent condition, or by what vice, you are chiefly in danger to fall into ſinne, to the end to oppoſe it: which hauing diſcouered, arme your ſelfe ſtrongly againſt that pernicious enemie, and bend all your whole force, and diligence

ligence to the practiſe of that holy vertue which moſt oppoſeth it. As for example; if you finde that pride, Vaine glory, or Selfe-loue, and eſteeme, worke ſtrongly to gett poſſeſſion in your hart; oppoſe them vigorouſly by the diligent exerciſe of holy Humility, Abiection, and Contempt of your ſelfe. If Intemperance aſſault you, repell it by the practiſe of moderate ſobriety, and by mortifying all ſuperfluous curioſity in your diet. If Choller, and angry Paſſion ſhall ſurpriſe you, reſiſt it by Patience, and in the ſpirit of the mildenes and meekeneſſe of IESVS-CHRIST. If finally the dangerous vice of ſloath, and tediouſnes in your deuotions, ſhall begin to faſten vpon your ſoule; call preſently to God with much feruour, that his holy grace may ſoone rëenkindle in you the ardent flame of true piety, and deuotion: but aboue all, be ſure neuer to let ſterility, or diſguſt in

your prayer, preuaile so farr with you, as to omit your vsuall, and accustomed deuotions: for patience, and perseuerance in your fidelity vnto God, will not faile to obtayne you a blessing to your ful content and ioy.

The like you must also obserue in all the rest: chooſing euer to preferr such vertues as are most conformable to the obligation of your present condition; before such as are most agreeable to your owne gust and inclination: for our perfection (saith the B. Bishop of Geneua) consists not in the Exercise of manie actions of Piety, but in the well doing of those, to which our particular condition most oblidges vs, and which best suites with our present, and proper calling, or office.

A neceſſary aduertiſement for the true, ſolid, and profitable practiſe of anie vertue, which we moſt deſire to obtayne.

BEfore I proceede to the Exerciſe of theſe following ſelect vertues, I conceiue it very requiſite firſt here to giue you in generall this neceſſary aduertiſment, for the profitable exerciſe of anie vertue whatſoeuer, and for the ſpeedy obtayning of that vertue which we moſt deſire: not doubting to aſſure you, that the ill obſeruance of this rule, is the cauſe that ſo manie, after long exerciſe, and innumerable acts of ſuch vertues as they moſt deſire to obtayne, profit verie little therein, or in anie true Chriſtian perfection.

Now the true reaſon hereof, is this; that each vertue hauing its

proper ſpirit; (which is as the eſſence, nature, and as the verie ſoule, or forme which giues life, and perfects the action) we endeauour not, as we ought, to frame in our ſoules (for the right practiſe of that vertue) ſuch due diſpoſitions, as the ſpirit of ſuch a vertue requires: and without which precedent diſpoſitions, the vertue is but meerely ſuperficiall and exteriour. Wherefore we ought firſt to know, and well conſider with our ſelues, what is the ſpirit of ſuch a vertue, or wherein conſiſts the eſſence and true nature thereof, to the end that we may practiſe each vertue in its owne proper ſpirit, that is; to haue a true interior feeling thereof; and that as we exteriorly procure the action of the vertue; ſo we may practiſe in the interiour of our hart the vertue it ſelfe; without which, the exteriour nothing at all auailes: this interiour diſpoſition, being to all

vertuous actions, as is the ſoule to the body, and as the roote from which the tree receiueth life and nourishment: yea it is as the verie bottome of the ſoule, the origine and life of all Chriſtian, and vertuous actions.

This great truth will yet much more manifeſtly appeare, by conſidering ſeriouſly, how ſmall progreſſe in vertue is made by the only exteriour practiſe thereof, if the interiour diſpoſition be wanting; as by this particular example, in the vertue of Humility, it may ſufficiently appeare; and it will ſerue as a Rule for all the reſt. To obtayne them by practiſe true Humility, it is firſt neceſſary to vnderſtand, in what that vertue conſiſts; to the end that when we would produce the acts thereof, we may doe them in the interiour ſpirit of that vertue, and conformably to our knowledge thereof: otherwiſe how ſhould we be able rightly to

practise a vertue which we doe not vnderstand? or how can we produce the acts thereof with anie feeling, or vnderstanding of that vertue which we exercise?

And to make this cleare in our former example of Humility: we must first place our selues in the interiour dispositions of this vertue (and so likewise of all the rest at which we ayme.) Then secondly we must make an esteeme of God aboue all things, and thinke most meanely of our selues; and euen desire our owne abiection, and contempt. And this is to lay a true ground, and right foundation in our soule; whereby, in her exercise of the exteriour act of Humility; shee stirrs vp in her hart a thought, and feeling of true Humility: and awakeing in her selfe the dispositions, both conuenient, and proper to that particular vertue, shee accompanies the exteriour act of that vertue, with an interiour

eſteeme, and pure deſire of true Humility, and with a low and baſe eſteeme of herſelfe. And to performe an act of vertue in this manner; is to doe it in the ſpirit, and in the true and right diſpoſition of that vertue which we exerciſe.

And therefore whoſoeuer aſpires to true perfection, muſt labour not only to produce the exteriour acts of that particular vertue at which he aymes; but alſo (and principally) he muſt endeuour to roote out of his hart the oppoſit inclination, and euill habite there vnto: for little would the exteriour act of Humility auaile; if voluntary Pride should remaine at the bottome of the hart. And whoſoeuer giues almes, with a hart poſſeſſed with Auarice, and obdurateneſſe he catches only at an empty shadow, & is deceiued by a meere body without a ſoule. Yea manie falſely conceiue themſelues greatly aduanced in vertue, by

ſome new punctuality in the obſeruance of exteriour practiſes of piety propoſed to themſelues; who notwithſtanding after their long & punctuall exerciſe therein, make verie ſmall aduancement in that holy perfection, at which they aymed: and the reaſon is manifeſt, and verie plaine; becauſe they neglect the interiour, and ſeek not the ſpirit of that vertue, for which they ſo labour but in vaine: and conſequently they doe not practiſe it with the neceſſary conditions which thoſe vertues doe require.

All this, now finally, both experience, and reaſon makes verie manifeſt: for how can we hope to obtayne the vertue of Humility (although we practiſe it by a thouſand exteriour acts) we neither vnderſtanding what it is, nor hauing anie interiour feeling thereof: but rather quite contrary diſpoſitions to the ſame?

It is therefore moſt neceſſary to frame

to frame in our ſelues the diſpoſition of that vertue which we exerciſe: and before all things elſe, we muſt labour to forme our interiour, and rightly to direct it; for he who hath a defectiue bottome in his ſoule, or a vicious roote; he cannot produce good fruit from it: and therefore to exerciſe the exteriour acts of vertue, without the interiour diſpoſition required, would be but to catch at the shadow of vertue, and to remaine with a reality of the vice.

Thus much by way of needfull aduertiſement for the profitable practiſe, aswell of theſe ſelected vertues here following, as alſo for all others whatſoeuer to be practiſed by the vertuous ſoule, deſirous to make progreſſe in true Chriſtian perfection. And to proceed herein with due order; I muſt in firſt place propoſe that vertue which is the proper inſtrument to aduance all the reſt, and this is the vertue

Of Mortification.

AFter this generall aduertiſment ſo verie neceſſary for the practiſe of vertue; it will be now requiſit to ſpeake of the proper inſtrument required for the right exerciſe thereof: and this is the verie ſame which you finde aboue propoſed for the condition required to holy prayer; to witt, that moſt neceſſary vertue of Mortification, without which (as it there appeares) that no prayer can be found in anie eminent degree; ſo likewiſe (and for the ſelfſame reaſon) no eminent pourchace can be made of anie other vertue without the helpe of Mortification; whereby renouncing our owne proper will and the naturall corrupt propenſion vnto flesh and blood, we take vp our Croſſe and embrace thoſe contradictions of ſenſuality; diſpoſſeſſing our harts of that vnruly appetite for worldly con-

tents; and by a courageous, and mortifiing act, we ſubdue our vicious Paſſions, which both blinde the eyes of our reaſon, and doe alſo much weaken the will. Which Paſſions and diſordinate affections being ſubdued; the vnderſtanding becomes truly enlightned to iudge what is good; and the will remaynes freely diſengaiged to make choyce thereof.

By all which it appeares, that Mortification is the verie ground of Perfection, it diſpoſeth the way vnto vertue, & is as the verie meanes & needfull inſtrumēt required to put the ſame in execution. For as Reaſon, by originall ſinne had rebelled againſt God; ſo likewiſe (in due punishment) the ſenſuall appetite in vs rebelled euer ſince againſt Reaſon, and ſo mainly inclines our corrupt nature to euill; as vnleſſe it be ſtrongly kept in by the curbing bridle of Mortification (and that rightly managed alſo by

Gods holy grace) we shall most assuredly be throwne downe by tẽptation into the destroying precipice of mortall sinne: which to preuent, our surest remedy (as S. Paul doth admonish vs) will be by *alwayes bearing about in our body the Mortification of* IESVS: 2. *Cor.* 4. 10. For it is a vertue as necessary to preserue piety in our soules; as are the garden-sheeres to keepe the borders, and figures in due order; which without often cutting, and clipping away of those superfluities which nature doth continually produce; no forme nor beauty would be left in the best planted knots in the garden. In fine this vertue of Mortification is as needfull for the planting of holy vertues in our soule; as is the hammer to frame the fashion which the workman is to introduce into the iron, now disposed by the furnace, and made plyable thereunto: for be your minde neuer

ſo well diſpoſed by holy prayer; yea though enflamed by diuine inſpirations, by ſpirituall lecture, by good counſell, or by anie other meanes whatſoeuer to the holy practiſe of Patience, or of Humility, to Conformity, Prayer, Abſtinence, or to the Exerciſe of anie other vertue whatſoeuer; we shall finde that Mortification is the needfull inſtrument, and meanes to put in execution thoſe good reſolutions, againſt which our corrupted nature will ſpurne, and make much reluctance: and vnleſſe our good purpoſes be hammered out by the ſtrong blowes of Mortificaion, all our former feruent good reſolutions will ſoone become as coold, ſtiff, aud vnplyable, as is the verie iron it ſelfe when long detayned from the forgé; nor shall we haue anie application at all to our former good purpoſes; which not being then labored out by the hammer of Morti-

fication, they ſerued for nothing, but rather to obdurate our harts; as is the yron by being often ſoftned in the forge, but not wrought by the hammer to the workmans deſigne. This generally thus ſuppoſed; there now followes in the next place the vertue

Of Humility.

THeſe premiſſes now ſeruing for the more ſolid and profitable exerciſe of true Chriſtian vertues; I will here out of manie, propoſe ſome ſpeciall and ſelect from amongſt all the reſt, & which may iuſtly be conceiued moſt requiſit for the practiſe of a vertuous ſoule, aſpiring to holy perfection. Wherein to make the more ſolid building; we muſt euer begin with the foundation. Whence to raiſe the true building of vertue in our ſoules; we muſt firſt beginn with Humility, the true foundation of all other vertues; yea and the verie roote which giues life and luſter,

both to the flowre and fruit of all other vertues whatſoeuer; & without which no act of the greateſt vertue can be either gratefull to god or anieweyſe auayleable to our ſoules. For as bleſſed S. Gregorie moſt truly aſſures vs; *to practiſe other vertues without Humility, is but to caſt duſt into the ayre*, Humility being the verie foundation, and conſeruer of all other vertues, as Pride is the ground of all ſinne: *Eccleſ.* 10. It diſpoſeth, and prepares the ſoule to receiue Gods diuine grace; who reſiſting the proude, he giues grace to the humble: *Iames* 4. Yea it makes vs capable of Gods ſecret myſteries; which being hid from the worldly learned and wiſe, they are reuealed to the humble. *Math.* 11. It doth pourchace perfect peace to our ſoules; excluding anger, quarrels, and diſcontent; all which proceeds originally but from Pride, and ſelfe eſteeme. By all which

we now plainly see, what great and happie fruit is to be reaped by the helpe and holy practise of true Humility: and therefore I thought it but necessary, here in the first place to propose this needfull Exercise; least the blast of vaine-glory might carry away, and depriue vs of the fruits of our best and holiest practises. Which to preuent, this Exercise of Humility may serue as a poyse to ballance them against that dangerous blast of Pride, and as a preseruing Antidote from the pestiferous ayre of vaine-glory, which destroyes all vertue in the verie budd, and hopefuls't flower. And therefore no vertue is more seriously recommended to vs by our B. Saviour himselfe (both by his practise, and doctrine) then is this which he so expresly commandes vs to learne of him who is *milde and humble of hart. Matth.* 11.

And although vnto humaine

deceiued ſight this vertue may ſeeme but poore, baſe, and verie deſpicable; yet by God and his bleſſed Saints it is highly eſteemed, and may well be reſembled to the cyphers in numbring; which though nothing of themſelues, yet placed behinde an vnity they make tenn; hundreds behinde two; thowſands behinde three, and ſo forward in proportion. In like manner Humility in it ſelfe, though but little eſteemed, yet it is that which giues the true valew to all other vertues; yea it is the verie Rule, and meaſure of all true ſanctity it ſelfe; for who is ſincerely humble, is truly holy; and who is moſt humble, he is alſo moſt holy; for accordingly as one humbles himſelfe; ſo God doth exalte him, and he puts downe the proude. *Matth.* 13. 11.

For this vertue it was that God raiſed S. Antonie. S. Benet. S. Maur. S. Francis, and others to be

Founders of ſo manie holy Orders of religious perſons in his Church; who though moſt eminent in all Perfection and ſanctity; yet their Humility was ſo great, as they durſt neuer admit to vndertake that (more then Angelicall) heigh ſtate of Prieſtly function; which notwithſtanding now (to the great ſcandall of the Church) is by ſuch ſinfull preſumption ſought for by ſo manie vnfitt, and moſt vnneceſſary perſons.

Neither haue weomen been wanting in this kinde to giue moſt rare examples of profound Humility; as doth well appeare in that great ſeruant of God Siſter Mary of the Incarnation, of noble birth; who was ſo verie humble, as notwithſtanding that ſhee was Foundreſſe of the holy Order of the Carmelites in France; yet would ſhee neuer be of the Quire, but alwayes continued a lay-ſiſter, and a ſeruant to all the reſt. S. Francis

was alſo truly humble of hart, which made him with ſuch feeling ſenſe to eſteeme himſelfe the greateſt of ſinners; becauſe he thought himſelfe aboue all others to correſpond the worſt vnto the graces which God had beſtowed vpon him. This is that true Humility, which hath no other will, but the will of God; to which it renders vs like to the ſtatue in the ſculpters hands, to be hewed, and fashioned according to his diuine pleaſure, without diſquiet, or reluctance: for this Humility of hart, is the inſeparable twinn of all ſweetnes and peace (ſaith that great Maiſter of all ſweet deuotion, Sales the holy Bishop of Geneua) but I meane not (ſaith he) a complementall ranging of words, or geſtures, of kiſſing the ground, or lowly inclinations; they being donn (as it often doth arriue) without the inward ſenſe of our owne abiection; for ſuch are but vaine

abuſements of a weake ſhallow braine; and are rather to be tearmed, but extrauagances of Humility, then the true vertue it ſelfe; which makes vs both ſupple to correction, and verie prompt and plyable vnto obedience.

This true Humility of hart, conſiſts not in the knowing only, and profeſſing our owne great vnworthines, and miſery; but much rather, in louing, ſeekeing, and exerciſing of this our baſeneſſe, and abiection; and in deſiring to be ſo eſteemed by others, as we doe iudge our ſelues truly to bee, abiect, and contemptible; yea yet further; to be alſo content (as ſuch) to be contemned, and deſpiſed by all: for true Humility of hart doth loue this humiliation, and reproach, and all elſe whatſoeuer which may truly vilifie, and abaſe vs. Firſt by reaſon of the knowledge which it hath of that our originall, and interi our ſource,

and corrupted ſpring whence all our ſinne and wickedneſſe proceedes; and ſecondly in Imitation of IESVS-CHRIST, who made choyce of all manner of humiliations, and reproach; thereby to honour his heauenly Father, and to ſatisfie for our exorbitant pride and grieuous ſinne: which is a motiue aboundantly ſufficient to ſtirr vs vp to all feruent imitation, for ſo diuine an exemples ſake.

A ſecond practiſe of this holy vertue; which I now alſo much recommende vnto you, is in not only louing humiliations, and contempt; but alſo in hating, and flying the vanity of all greatnes, and ſplendor; yea the verie deſire of all humaine praiſe, and eſteeme. Be rather allwayſe ready, and with a prepared minde to be humbled, as was our Lord and ſouueraing King, IESVS-CHRIST, in his birth and life; and finally in his moſt bitter Paſſion, and reproach-

full death vpon the Crosse.

O wretched and vngratefull creatures that we are; how can we so loue vanity, considering how lowly that high God of all Maiesty, and our most mercifull Redeemer was humbled for our sake! craue humbly Gods grace to practise this holy Humility of hart, in the disposition, & spirit of that profound Humility which IESVS-CHRIST hath practised for our loue; and that with a true vertuous courage you may cheerefully endure all confusions, and abiections whatsoeuer; they being all so most iustly due to a rebellious sinner, and to most abiect sinne.

Of Conformity to the Will of God: the third Exercise of this Rule.

THis holy Conformity is to the precedent great vertue of Humility, but as a linke of the same chaine, and the verie true sequele

of that blessed vertue; they being both united in that superiour happy tye of the loue of God; whereby this precious chayne is composed of the continued linkes of many other great vertues, and vnites vs most happily vnto God himselfe. In fine from true Humility (as from a most precious roote) springs fourth this faire and gratefull flower of vertuous Conformity: for by an humble, and true abiect contempt of our selues, our owne will becomes easily conformable, not only to the will of God, but also for his sake, we submit and subiect our selues, euen to the meanest creature aliue.

Now in the faithfull practise of this heroique vertue consists that true Christian Perfection, which IESVS CHRIST hath not only taught vsby word daily to pray, that *his will be done in Earth, as it is in Heauen*; But he confirmed also the same by his owne example, telling

vs: that he came downe from Heauen, not to doe his owne will, but the will of his Father who sent him. *S. Iohn. 6.* and this he esteemed as his nourishing food: *Math.* 11. Yea and it is most worthy of obseruing; that from the tyme of his returne with the sacred Virgin and S. Ioseph from his diuine reasoning with the Doctors in the Temple at Hierusalem (as if he had come downe from Heauen for no other designe, then to shew obedience and Conformity vnto his heauenly Fathers will, in obeying, and being subiect vnto his Parents pleasure) he was so exactly punctuall in all dutifull obedience to them; as the holy Euangelist recompts to vs no other of of his diuine actions, during the farr greater part of all his tyme, liuing hereupon earth amongst vs; but only that he Was obedient *and subiect to them*: the perfect performance of which holy Conformity

vnto

vnto his heauenly Fathers will, he finally ſealed; by rendring himſelfe vnto that bitter, and reproachfull death vpon the Croſſe. In imitation of which diuine example; we muſt be in all occaſions ſo reſigned to Gods holy will, as is the clay in the potters hands, which chooſeth not its owne fashion, or forme; but is plyable and obedient to that which the workeman pleaſeth to ordayne it vnto: for thereby you will obtayne a moſt happie peace to your minde, and euen begin to enioy a perfect Paradiſe.

By this meanes there is nothing will happen, which can depriue vs of true content and conſolation; in which conſiſts the chiefeſt felicity of Gods heigheſt fauorits in this world; who though not exempt from laborious, and painfull temptations, nor from infirmities, and great corporall ſufferings: yet by the helpe of this

holy Conformity, whatsoeuer befalls them, they preserue their serenity, & true interiour ioy: because there whole content, and pleasure is in the accomplishment of the will of God, which makes all euents whatsoeuer to be gratefull to them, though neuer so contrary, and displeasing to flesh and blood: they knowing that nothing can befall them, but by his diuine order and will; whose louing and carefull Prouidence hath disposed of all things for our greatest good; what instruments, and second causes soeuer he shall please to make vse of for effecting the same: yea no sterility in prayer, nor the want of all sensible deuotion; and comfort therein, will disquiet a well setled soule in this vertuous practise of Conformity, whereas, who neglect the same; if they but faile to obtayne what they craue by theire prayers; they leaue of with disgust, and are greatly dis-

comforted, for failing of the end, and desire of their owne proper satisfaction; Which oftentymes preuailes so verie much with them; as they are strongly tempted, and sometymes ouercome so farr, as to abandon their praiers and other vertuous Exercises; which is the greatest victory theyr mortall enemie can desire to obtayne.

And for these good reasons it was that the ancient holy Fathers did greatly apply themselues to this important studie, and fruitfull practise of Coformity; knowing that true resignation is altogether in deeds, and not in words; and in takeing all things as proceeding from the hand of God; by which vertuous Exercise, their greatest aduersities were made most pleasing contents, and their life become celestiall vpon Earth; yea finally, *to liue or to dye* is all one and *the selfesame thing* (saith S. Augustin) *when our will is truly*

vnited to the Will of God; in whose sight we are, and vpon whom our being depending, we ought wholy to resigne our selues to him; with all which we can either doe or suffer; in body or in soule in fame, frends, or externall goods, for tyme, or for Eternity; with a perfect resignation to his diuine and holy pleasure; yea his granting or denying our request, must be to vs indifferent; for we ayming but at the glory of God, and our owne, soules greatest happines (both which he knowing far better then our selues) we must rest ioyfully content with his diuine will; though neuer so contrary to our owne desire; who know not oftentymes what we aske: and therefore with great loue and mercy it is, that frequently God denies our petition (saith S. Augustin) that he may doe vs a more mercifull fauour; nor yet ought we so much to reioyce for

obtayning what we desire, as that it is the will of God which is done thereby: for by this vnion, and Conformity with Gods blessed will, we doe most truly testifie our loue, and by it we doe our truest honour and homage to him: and to our selues we also pourchace that true content, and most happie repose, which is only to be found in a soule thus truly subiect vnto Gods holy will: for *who is he that resists it, and findeth peace* (saith Iob. 9.) but *be subiect to him and thou art secure to enioy it. c. 22.* Finally by the practise of this holy Conformity to the diuine will and pleasure of God, how euer our affaires shall succeed, yet our hart will enioy a most happie and quiet peace; we acknowledging God to be the soueraign Lord of all; and vnderstanding best what most conduceth to his owne glory, and to our soules eternall health.

The fourth Exerciſe of this Rule; which is for the practiſe of Patience.

THe great connexion of this holy vertue with the two former is moſt apparent; for where there is true Humility of hart, and an entire conformity to the will of God, there doubtleſſe Patience cannot be wanting to ſuffer with all cheerefull alacrity what Croſſe or tribulation ſoeuer the Diuine Prouidẽce ſhall be pleaſed to orday ne. This makes vp a ſtrong chayne of theſe three holy linkes of a triple vertue; whereby all our vnruly, and diſordered paſſions may be faſt bound in due ſubiection, both to true reaſon, and pietie.

But to ſpeake now here of the proper fruits of holy Patience in particular (as before I haue of the other two) it may be firſt obſerued, that patience is as a needfull

barr; and shuts vp the dore against manie sinnes; for by moderating the griefe and great trouble of minde; it quencheth hatred, and preuents both anger, and desire of reuenge; by which are let in a multitude of pernicious vices; and with much reason it is said by S. Gregory; to be the wide gate to let in the great sinnes of rancor, and wrath, of iniuries, imprecations, maledictions, blasphemies, indignations, murthers, and the like greate euills, which are vsually harboured in a hart oppressed with impatience, bitternesse, and griefe: all which being first taken away by the holy vertue of patience, the soule is left in much quiet, and is also thereby enabled to produce true vertuous and perfect operations. And for this respect, some (not vnfitly) call Patience the preseruer of vertues; for the same being disquieted, vertue cannot rightly exercise her functions;

no nor doe any thing well; and therefore shee hath great need of Patience to keepe Reason free, and the minde exempt from all Passion; for hereby we are disposed to suffer in quiet peace, all such afflictions as shall befall vs, and to take them in good parte.

It also greatly moderates that hurtfull passion of sorrow, and melancholy, an humour aboue all the rest exceeding dangerous, and hurtfull both to body and soule; vnlesse they be defended by that strong buckler of Patience from the continuall great oppressions of this vicious and dangerous Passion. And therefore though all vertues be verie requisite; yet Patience is most absolutely necessary for our complying with the will of God, and for sauing our soules; as the Apostle tells vs *Heb.* 10. and the reason is; for that our life is so replenished with miseries, that without this needfull defence of

holy

holy Patience, we shall neuer obtayne the crowne of victory: but *in your patience you shall possesse your soules*; *Luke* 21. As that holy man well vnderstood, who being much vrged to gett some certaine rude persons to be seuerely punished for hauing mocked and much abused him; he answered with a smiling and pleasant countenance: *no, no, let them doe so still to me* (said he) *for they doe but helpe me to get Heauen by the practise of holy patience*. This was a vertuous, and true humble man; for who is humble, is vndoubtedly patient; becauſe he esteemes himselfe deseruing of the euill which he suffereth; yea and of farr greater also. And if we would but search out the true cause of our impatience, and ascende but to the source, and true origin, we should finde that it proceeds from meere pride, and selfe esteeme; and this made the holy Bishop of Geneua to aduise vs,

that we should complaine the leaſt we could of wrongs; *becauſe* (ſaith this excellent man(*for the moſt part it is verie true* ; *that who complains, doth ſinne* (he meanes for want of Patience , and Humility ; for where theſe vertues are found , there is no complaint , neither for ſickneſſe , loſſe , nor iniury : for their Patience is inuincible in all ſortes of afflictions ; and Humility iudging all to be but anſwerable to their deſert ; they rather reioyce to pay here their debt , hoping to haue thereby the leſſe accompt for the future. And certainly much truer perfection there is in ſuffering cheerefully our croſſes and contradictions for the loue of God , and with a conformable hart to his bleſſed will in the tyme of our temporall or ſpirituall affliction ; then in the moſt ſenſible comforts of deuotion , by either raptures, or extaſies in the tyme of proſperity and conſolation. And

to this purpoſe, that holy Father and learned Doctor of the Church great S. Gregory ſaith; that he fare preferrs the vertue of a patient man, before that of working miracles: and his ground for it is euident; becauſe it is the verie fruit it ſelfe of the heigheſt vertue, *Charity*, which (ſaith S. Paul. *cor.* 13.) *is patient, is benigne*; *Charity enuieth not &c. is not prouoked to anger, thinketh not euill: &c. It ſuffereth all things*, and that in good parte for the loue of God. This diuine loue makes the practiſe of Patience both eaſie and verie pleaſing: *gladly therefore will I glory in my infirmity, , that the power of God may dwell in me. For the which cauſe* (ſaith the ſame Apoſtle) *I pleaſe my ſelfe in infirmities, in contumelies, in neceſſities, in perſecution, in diſtreſſes for* CHRIST. Thus bleſſed S. Paul. 2. *Cor.* 12. Shewing vs how Patience for the loue of God makes all ſufferings and afflictions

whatsoeuer to be the true obiects of great comfort and ioy.

All this is clearely verifi'd in the life of that illustrious Virgin blessed Saint Margaret daughter to the King of Hungary, and a true mirrour of all religious perfection; who grounding the vertue of Patience vpon true Humility; and that, vpon the loue of God; this noble Virgin, and most humble seruant of IESVS-CHRIST did often weepe, & was most troubled in her minde; becausе shee found no practise for the vertue of Patience, wherein notwithstanding shee well perceiued her religious Sisters to be frequently exercised by strong contradictions to flesh and blood; whereas shee found herselfe incapable to be that wayes mortifi'd. And the cause is verie manifest; for who desires nothing, but purely the will of God, is alwayes content with whatsoeuer shall happen.

But yet for the more facilitating

this practiſe of holy Patience as well againſt contempt and iniuries, as in all other croſſes and troubelſome accidents which may befall vs; I muſt here recommend to your ſerious conſideration theſe enſuing motiues, and conuincing reaſons for that end.

Firſt that whatſoeuer is in this world moſt diſpleaſing and troubleſome, is nothing to a true vertuous, and generous hart; which rather is glad of occaſions for ſufferance, thereby to giue proofe of his foundation in vertue, and of fidelity to his heauenly Captaine IESVS-CHRIST.

Secondly conſider that theſe troubles doe not happen to vs, but by the particular Prouidence of God, for his glory, and our greater good; and that he is a ſpectator how we play our partes for that crowne, which is only to be got by lawfull fight. 2. *Tim.* 2.

Thirdly conſider that there is

nothing in this world to be endured, which our ſinnes haue not iuſtly deſerued; and that all put togeather which can be inflicted vpon vs in this world, is but a shadow, in compariſon of the paines of Hell, or Purgatory; which yet by patient ſufferance here; may be auoyded; & euerlaſting glory gayned. Looke not therefore with an angry hart vpon ſuch as ſhall cauſe you anie trouble, or paine; but much rather eſteeme them (as truly they are) thoſe who doe you the trueſt good; and who afford you but happie occaſion to make proofe of your Chriſtian courage, of your ſolidity in vertue, and of your fidelity to God; who vſeth theſe temporall afflictions but as inſtrumentall meanes, thereby to procure you that great happineſſe which you gaine by thoſe occaſions to practiſe holy Patience; and is (ſaith S. Iames *ch.* 1,) *a perfect Worke: for in your Patience you ſhall poſſeſſe your ſoules*: *Luke.* 21.

Finally endeauour by a ſerious and frequent contemplation of the great vncertainty, and little worth of all worldly affaires, to gaine an indifferency to all humaine caſualities; they all hapning by Gods ſpeciall order and prouidence; and therefore, moſt vndoubtedly, for our greater good: and why then should we be troubled, it being Gods bleſſed pleaſure, to which we ought moſt promptly to conforme our ſelues in all: yea it ought to bea comfort and great content to vs; (ſaith S. Greg.) whē anie thing happeneth which croſſeth our owne deſires, conſidering that ſo it is ordayned by him, who doth nothing, but what is moſt iuſt and good.

Raiſe therefore your ſoule with cheerefull gratitude to adore his hidden iudgments in all croſſe euents, which he permits for your greater good. Perſeuer with peace and tranquility of minde; *for he hath done all things well. Gen.* 7. And

what cauſe then can you haue to be troubled; vnleſſe you miſtruſt, either his power, or his goodneſſe; which yet can neuer faile.

Hitherto I haue ſpoke rather of the Theory of true Patience, and but as concerning it in generall. It now remaines that I alſo treate of the needfull practiſe of it more in particular, and in the chiefe occaſions wherein nature findes moſt reluctance in the holy Exerciſe of this vſefull vertue. This will be beſt performed, by shewing that

Wee ought to loue our Enemies, and to ſuffer perſecution with ioy.

YOu may now well perceiue by the former parte of this exerciſe the great goodneſſe and important fruit of this holy plant of Patience; the knowledge whereof, I doubt not, but will giue you a deſire to make ſtore of ſo needfull a prouiſion, by the daily and continuall occaſions which will not be

wanting; whereby you may reape ſo great profit to your ſoule. But to auoyde prolixity in ſo copious a ſubiect; I haue thought beſt to make choyce, and here principally to propoſe to you the needfull Exerciſe of this great vertue in the two aboue named occaſions; as being the hardeſt, and moſt repugnant to our corrupt and rebellious nature: for by well maiſtering them; we shall finde the reſt but verie weake, and eaſie to be ouercome.

And now firſt to shew that we ought to ſuffer tribulation with content and ioy; I will only make choyce of ſome few good reaſons out of manie, which are ſufficient to conuince this truth; & may alſo ſerue for ſtrong motiues to induce vs to the meritorious practiſe of ſuffering the croſſe encounters of this world, with a willing cheerefullnes, for the loue of God.

The firſt reaſon for this truth

shall be frō our diuine Rule & Prototype CHRIST IESVS himſelfe; who not by his diuine & ſacred actions here vpon Earth no, nor by his ſo feruent & aſſiduous prayer; nor yet by his preaching, or working of ſo manie miracles, did cuerrender to his Eternall Father ſo great honour and glory, as he did by his painefull death and Paſſion. From whence it doth playnely follow, and conuince in all good reaſon; that we are not able by anie other meanes ſo heighly to honour, and glorifie God, as by a willing and cheerefull ſufferance of our afflictions, in vnion and imitation of this our diuine examplē, and in true conformity to Gods bleſſed will and all diſpoſing Prouidence. when therefore he ſhall vouchſafe to try vs by anie corporall tribulation, or by the loſſe of goods, by priuation of frends, or of what elſe ſoeuer moſt deare to vs; we muſt accept thereof; as an occaſion expreſly ordayned by his hea-

uenly Prouidence, whereby we may render to him due homage & honour; conceiuing alſo that he puts vs to ſuch bodily tryall, but as a ſweet perfume into the fire; to the end that by a good odour of vertuous Patience, we may giue both good example to our neighbours, and occaſion alſo for them to glorifie our heauenly Father by ſeeing ſo cheerefull and humble an acceptation of it for his loue: *for benefitts are willingly receiued by all* (ſaith the holy Bishop of Geneua) *but to receiue willingly afflictions, that belongs only to perfect loue, which loues them ſo much the more, becauſe they are not to be loued, but only in reſpect of the hand which giues them.*

A ſecond reaſon which ought to make all ſufferings verie wellcome to vs; is, for that Heauen, and eternall happines is bought by them: yea this price it coſt the ſonne of God himſelfe, before he

could enter into his glory (though heire apparent vnto the ſame *Act.* 17.) And can we then preſume to pourchace this happie inheritance of that heauenly Father at a lower rate, then he ſould it to his onely, and deareſt ſonne, who both ſuffered; yea and gaue his deareſt life for it. O no, the ſeruill ſlaue muſt not expect to be prefer'd before his ſoueraigne Lord: it is an exceſſiue fauour to be admitted to beare the ſame yoke with him. All which but duely conſidered, might well make vs aſhamed to feare anie ſufferings, or to fly from anie croſſe; ſeeing that we profeſſe our ſelues to be diſciples of a crucified God: for is it aniewiſe beſeeming the member of a heade crowned with sharpe piercing thornes, to be ſo delicate, as to fly from all paine or ſuffering, which is the abſolute, and taxed price of Paradiſe?

And therefore, ſeeing (as the

aboue named holy Bishop of Geneua saith) *that it is but in vaine to expect to be glorifi'd with* IESVS *in Heauen, vnlesse we be first crucifi'd with* IESVS *here vpon Earth*; let vs most willingly embrace his holy crosse, and not by compulsion only, as Simon the Cyrenean did; but much rather with S. Paul; let it be farr from vs to glory in anie thing so much, as in this most honorable liuery of our diuine Captaine, the Crosse and sufferings of IESVS-CHRIST: *Gal.* 6. Yea reason doth conuince vs, that the temporall punishment is most hapie, whereby we escape an eternall: & such as are here exempt from them, may iustly feare, least their farr greater punishment be but reserued to an other world; there being most assuredly no other way but this to Paradise for the children of God, but first to passe through this fearefull red sea of tribulation, before they can

hope to enter into that happie land of promiſſe.

The third reaſon, which may comprehende all the reſt; and is a verie ſtrong motiue for vs to ſuffer with willing alacrity all manner of aduerſity is; that God the ſoueraigne Author of nature hath ordained all the croſſes & afflictions which befall vs, for the due punishment of our ſinfull rebellion, and diſobedience; for he had placed man in a moſt happie ſtate in the terreſtriall Paradiſe of pleaſure and content; vntill he forfeited that happineſſe by curſed ſinne; and had made himſelfe, and all his poſterity miſerable thereby for all Eternity; had not Gods infinit great loue and mercy to men (more then to Angels) accepted for his ſatisfaction a temporall punishment from vs, in the vertue and merits of the death and Paſſion of his onely deare ſonne IESVS-CHRIST; for whoſe ſake,

he vouchſafed to accept of this ſatisfaction to his diuine iuſtice, by theſe preſent afflictionswhichhimſelfe here impoſeth vpon vs for that end; and is euer the chiefe author thereof, what other creatures ſoeuer he may pleaſe to vſe, as inſtruments for the execution of theſe his fatherly corrections; which are alſo diſpoſed by him for our greateſt good.

This was acknowledged by holy Iob, when after all the great and manie miſchiefes which the Diuell had done him, in ruining his houſes and children by tempeſt; in robbing his cattell, and killing his ſeruants by theeues, in deſtroying his goods by fire: and finally hauing couered his body with manie ſmarting ſoares, and loathſome vlcers; yet all this, that holy man did attribute to none but to God himſelfe, and ſaid, *our Lord gaue, and our Lord hath taken away, as it hath pleaſed our Lord, ſo it is done* Iob. 1 21.

Chaſte Ioſeph doth as plainly aſſure vs the verie ſame. When his brethren being much affraied for hauing ſo grieuouſly abuſed him; he comforted them ſaying: *be not affraid, neither let it ſeeme to you a hard caſe that you did ſell me into theſe countries: for God ſent me before you into Egipt for your preſeruation. Gen. 43.*

And finally to alleage one more for all: did not our bleſſed Sauiour himſelfe ſay: *Iohn 18. the chalice which my Father hath giuen to me, ſhall not I drinke it?* Here you ſee plainly that he calles it not the treaſon of Iudas; nor the perſecution of the Iewes, Scribes, or Phariſees, but *the chalice of his Father*; for all afflictions come from him, and are ſent by his eternall order to vs for our good. And therefore this being beleeued by a Chriſtian (as it ought) how can we be troubled at the afflictions, and croſſes which are ſent from ſo louing,

uing, ſo prudent, and ſo good a Father, as moſt milde and fauorable executioners of his diuine iuſtice, and as moſt wholeſome potions from his skilfull and louing Phiſition, to cure the ſinfull ſurfet of his ſoule?

Finally afflictions, are to vs, but as bitter aloes which the nource puts to her breaſtes, thereby weaning the child, to make it willing to come home to his owne true mother: for God by affliction makes vs to diſlike this world, our nource, and to looke home vnto him, our only true and carefull Parent.

Manie more motiues might be alleaged for vs to embrace afflictions with a willing minde; but it may ſuffice to remember that it is the beſt token of Gods diuine loue to vs and the verie badge wherewith he hath euer honored and cloathed his deareſt frends: to the good he ſends it for the increaſe of

their merit; and to the bad, for their conuersion. In fine he impartes it vnto all, as the meanes for their eternall happineſſe; and therefore it ought to be receiued by all, with a cheerefull and willing hart.

But methinkes I heare you to complaine, as King Dauid did; *Pſal.* 54. 13. that your greateſt wrongs, are from your neareſt frends; and therefore much more greeuous, then would they be from a profeſſed enemie. I doe eaſily beleeue you: but yet you muſt remember that vngratefull Abſalon was much nearer to his ſo tenderly loving Father Dauid (the true figure herein of IESVS-CHRIST) whom he moſt vngratefully, & vngraciouſly labored to depriue, not only of his kingdome and crowne, but alſo moſt fiercely purſued him for his verie life; as we likewiſe ſee thoſe vngratefull Iewes to haue done the like to Ie-

svs-Christ himselfe, whom Dauid didbut represent. And therefore you hauing such presidents for this your sufferance; you ought rather to esteeme it a verie great honour, to beare your little share with them.

You may yet peraduenture reply: that your chiefe repugnance, and greatest difficulty in suffering these Crosses with true patience, is becausse you deserued no ill from their hands; nor had done them anie wrong, who thus cruelly, and most vnkindely haue persecuted you. But neither is this a good excuse for your impatience; but is rather to be regarded, as the glory of your cause: for had you first offended them by anie wrong or iniury; your sufferance had been but a iust punishment of your offence; whereas you being innocent; your patient sufferance will gaine you an incomparable aduantage; for nothing doth so much

extoll innocency, as iniuſtice: and though it be an oppreſſion; yet (if it bee truly looked vpon) it is but a pledge from Gods owne proper hand, and as a token of his loue, which therefore ought to be receiued with all cheerefull alacrity.

But he depriues me of my maintenance (ſay you) and will bring me to much want, and neceſſity. This toucheth indeed verie neere, and to the quick: yet take great heed that you doe not herein the parte of a peeuish and angry child from whome if the louing Mother shall take but ſome hurtfull bable out of the one hand, it will preſently throw downe the good meate which it hath in the other; and in a peeuish pett, it will ſtamp and ſtarue for reuenge: but the childe of God muſt not intemperately grieue, nor ſo diſquiet himſelfe for the loſſe of what ſo louing a Father shall take from him, either immediately himſelfe, or by

a frend, or a foe; as that for the loſſe of ſome parte of his meanes, he ſhould there vpon, by his impatience depriue himſelfe of the content which he might fuſficiently haue taken in the reſt which he ſtill enioyes. No we ought much rather to looke downe vpon the innumerable multitude of thoſe who remaine in a farr meaner fortune below vs, and who would accompt themſelues exceeding happie, and obleiged to great gratitude, ſhould they enioy but ſome ſmall parte of our remainder; and yet perhaps deſerue it much better then wee, who forget that it is ſent vs from that bleſſed hand, which diſpoſeth all for our beſt aduantage, if we with conformity but render our ſelues cheerefully to his diuine will; for if he depriue vs here of our temporall content, and happineſſe, we may reſt aſſured that he hath allotted, & reſerues for vs thoſe others

infinitly excelling them, and to be eternall in Heauen; if through our owne willfull fault, we be not the vnhappie hinderance of them our ſelues.

This I truſt will now be aboundantly ſufficient to make large ſcope for your owne better reflexions vpon this fruitfull ſubiect; whereby to picke moſt pleaſant ſweet roſes of Conformity, from theſe sharpe pricking thornes of your manie ſufferings, towards the compoſing of a glorious crowne (I hope) for your deareſt ſoule.

But yet for the richer adornement of this your happy crowne: I muſt further recommend to you the interlacing it with theſe the richeſt iewels of Charity, which are likewiſe to be gathered in the garden of a vertuous ſoule, by each act of the loue of our enemie, produced originally from the true loue of God, and are the pureſt, & moſt eleuated acts of Charity a-

boue all others ; as I am verie confident that you will plainely perceiue by the ensving discourse

Of the loue of our enemies ; the second parte of this proposed Exercise of Patience.

OVr most mercifull and louing Redeemer in his sacred Gospel *Math.* 5. doth not only recommend to vs the loue of our Enemies . but expresly commands it (saith S. Augustin *serm.* 59. *de temp.*) and therefore it is a duty properly belonging to a Christian, to loue his Enemie. This our Diuine Sauiour IESVS, hath taught vs both by word, and example, and by the whole practise of his blessed life , which was a continuall exercise of loue and doing good for euill ; as also was his death the soueraigne sacrifice in expiation of their sinne ; and to giue the happiest life to them, who put

him to the cruelſt death vpon a reproachfull Croſſe; from whence the verie firſt word which fell from him amidſt all thoſe his piercing torments, was, not to threaten, nor to demand reuenge vpon thoſe his ſacrilegious Enemies; but to craue pardon for them, who had ſo ill deſeru'd it; and alleadged the ſtrongeſt reaſons vnto his eternall Father for their excuſe; beſeeching him *to pardon them, becauſe they knew not what they did. Luke* 23. *verſ* 34.

And therefore now ſtill to begin with the ſureſt Rule, whereby to regulate all our actions as well in this good practiſe, as in all the reſt, it might ſufficiently perſwade anie good Chriſtian to the true loue of his greateſt Enemie; to know that it is IESVS-CHRIST, his ſoueraigne King and Captaine, who ſo expreſly commandes it *Math.* 5. where nothing can be ſet downe in more plaine, or expreſſer termes ſaying;

ſaying; *you haue heard that it was ſaid: thou ſhalt loue thy neighbour, and hate thy Enemies* (ſo taught the Phariſies, but not the law) *but I ſay to you, loue your Enemies: doe good to them that hate you: and pray for them, that perſecute, and abuſe you: that you may be the children of your Father which is in Heauen, who maketh his ſunne to ſhine vpon the good, & the bad, and raines vpon the iuſt, and the vniuſt: for if you loue them, who loue you, what reward ſhall you haue? doe not the Publicans alſo doe the ſame?*

And can we now conceiue a more cleare, or expreſſe command then this; *to loue our Enemies?* Yea not only to loue them, but alſo to doe good to them, who hate vs; and to pray for them who perſecute, and doe vs wrong; thereby to teſtifie that we are the children of our heauenly Father, by imitation of that admirable great goodneſſe in him towards vs, his moſt vngrateful

and ſinfull creatures.

And that the weighty importance of this ſo expreſſe a command might the better appeare; the Angelicall Doctor S. Tho. diuinely declares it, aſſuring vs that the true loue of our Enemie is the moſt pure, the moſt diuine, and the higheſt act of holy Charity which can be performed by man. This great truth is not auouched without the proofe of moſt euident reaſon: for there is nothing that man can doe which appeareth ſo manifeſtly to be done by him ſo purely for the loue of God, as to loue his greateſt Enemie: for you may loue God in deſire of your owne good, and to gaine Heauen thereby; you may alſo (and moſt vſually) loue your frend, becauſe he is your frend, or for his good humour, and ſympathy; or for ſome pleaſing qualitie, or for profit, honour, or the like which may be reaped by his conuerſa-

tion. In fine you may loue an other in reſpect of ſome content, or benefit; and all this is but meerely for your owne commodity, as both Turkes, and barbarous Pagans doe; yea euen brute beaſtes thēſelues can loue in ſuch a māner.

By all which you will eaſily perceiue that no loue is diſcouered to be ſo vnfeynedly the pure true loue of God, as is the loue of our Enemie; for in that it appeareth moſt certaine and euident, that there is nothing for you to loue in him, but purely and meerely God; nor anie other motiue to be found whereby to induce you to doe him anie good turne, but purely God alone: for in that naughty man you haue no other ſubiect, but of hatred and much diſlike; should not the loue of God, and obedience to his holy commandement perſwade you to loue him, and to doe him what good you can. Which act, as it proceedes from the grea-

teſt vertue, and by which we tender to God the moſt ſoueraigne honour and homage; ſo likewiſe it conferres vnto man the higheſt dignity, whereof anie mortall creature can be conceiued capable; makeing him thereby the adopted ſonne of a heauenly Father *Math.* 5. And therefore as this vertue is ſo verie precious in the ſight of God; ſo ought it to be as dearly eſteemed and moſt faithfully practiſed by vs; by louing, and doing the beſt good we can to our greateſt enemies: it being a vertue, both ſo gratefull to God; and ſo infinitly aduantageous to our ſoules; we hauing no greater aſſurance of Gods pardoning our ſinnes, then by forgiuing ſuch as offend vs: for that is the verie Rule and meaſure of his mercy; and we can only expect from him, that he *forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs*: *Luke* 6. And truly no Enemie can be ſo

bad, but that for IESVS-CHRIST his ſake he may be pardoned, although he deſerues it not for his owne; nor can his offending vs haue anie compariſon with the grieuouſneſſe of our offending God, for which we muſt expect no pardon from him, vnleſſe we alſo pardon ſuch as haue offended vs; and that entirely, and from the verie bottome of our hart: all which aboundantly perſwades vs to embrace this generous vertue of louing our greateſt Enemies: to which I will yet further adde ſome congruous motiues, whereby the better to confirme our reſolution for that holy practiſe, by makeing good, and ſerious reflexions vpon theſe enſuing points.

Firſt that we haue none ſo watchfull as our Enemie, to obſerue our faults, and errours; and to let vs vnderſtand them; which we should neuer know from a frend; nor yet haue by his meanes that good oc-

caſion to reforme our liues.

We pay wages to Maiſters, and Gouernours; and yet none are ſo carefully obſeruant to let vs vnderſtand our miſde meanours, as are our greateſt Enemies, and that alſo *gratis*, without pay. He bouldly tells vs true, when our frend dares not ſpeake; and he ſerues vs as a needfull curbe by publishing our vice, and will plainly aduertiſe vs if we goe amiſſe: nor dare we doe ill in his ſight: whereas a frend ſeldome preuents anie thing of all this great harme; but rather (& verie frequently) he prooues a motiue, & great cauſe of our doing ill.

When a Frend extolls, and highly prayſeth vs, our Enemie (much more for our good) doth abaſe, and decryes vs downe, leaſt we should grow proud and inſolent. Yea when proſperity extolls, and makes vs vaine, and by flattering applauſe puffs vp our ſoule with dangerous pride; our Enemie will

keepe vs downe by perſecution; and adminiſters to vs thereby the ſouueraign'ſt antidote to preſerue vs from that contagious ſinne.

If Enemies were not neceſſary for our good, God would not permit them; but they are exceeding profitable to the good, for their exerciſe of holy Patience, and of other vertues; for if the Church had not had Tyrants, Heauen would not haue had thoſe glorious Martyrs; and were there no Enemies, we should not ſee ſo manie good and holy men: yea dayly experience doth plainly manifeſt the great good which is reaped by Enemies: for auoyding of whoſe murmurations and detractions, we are made much more wary, and diligent in all our beheaueour and actions: yea we muſt regarde them as the Miniſters of Almighty God, and as true promotours of our ſaluation; & therefore they well deſerue our loue,

aſwell as great compaſſion alſo, conſidering what great harme they frequently doe themſelues, by profiting vs. And ſuch as find ſo great a difficulty to loue an Enemie, may well conceiue it a much more harder thing to endure the eternall flames of Hell; for compelled we are to chooſe one of the two; the beloued Apoſtle aſſuring vs *that Who loueth not, is guilty of death*: *Iohn.* 3. He meanes of that death which is eternall: but now vndoubtedly he chooſeth verie ill, who will rather be damned for euer; then loue his Enemie whom vnder paine of eternall punishment he is commanded to loue: and that, *not in Word, nor in tongue; but really indeed, and treuth*, ſaith the ſame Apoſtle. *Epiſ.* 1. 3. For true Charity is a burning fire, actiue and appearing in all neceſſary ſeruices towards our neighbour; doing good for euill with a cordiall and gra-

cious affability for the loue of God; for what measure we shall vse to our neighbour herein, the selfe-same will God vse vnto vs. *Math.* 7. And therefore who will not pardon their Enemies; such by saying their *Pater noster*, and praying God *to forgiue them, as they forgiue those who haue offeded them*; they doe not pray; but rather demãde a most heauy curse, & maledi&tion vpon thẽselues: for they expresly, & in true effect demand that God should not forgiue them, like as they forgiue not those who haue offended them. Doe you therefore your selfe that first to your neighbour; which you desire that God should doe for you: *for soe shall my heauenly Father doe to you, if you forgiue not euerie one his brother from your hartes*, saith IESVS-CHRIST, *Math.* 18. And it is also most euident that all iniuries whatsoeuer which can be done them by others, are exceeding small, in comparison of that

great hurt which they doe to themſelues, in killing their owne ſoule by that wicked ſinne of hatred and reuenge: whereby they become like vnto him, who to teare his enemies garment, he pierceth his owne body with a mortall wound; for the wrong from an Enemie concernes but the body only, or our goods, or good name; but hatred, and vnlawfull reuenge is that which killeth the ſoule, by depriuing it of the grace of God: and moreouer it obleiges vs yet further to aske pardon, to confeſſe, to doe pennance for it; and finally to reconcile our ſelues with whom we were angry: in all which, there is farr more difficulty, then had been at the firſt, in ſuppreſſing our anger; by caſting it ſpeedily from our thoughts, as we doe ſpareles of fire which fall vpon our cloathes; or by an act of humble patience, conſeruing thereby our ſelues in true charity and quiet peace.

How Patience may be practiſed in the occaſion of contempt, and diſeſteeme: the laſt parte of this Exerciſe of holy Patience.

I Muſt not omit to ſet you downe here one fierce encounter more for Patience, againſt contempt, and diſdaine; wherein this vertue is frequently as hard put to it for getting off victorious from that dangerous conflict, as from anie other whatſoeuer; for here we are to fight againſt our ſelues; the hardeſt combate of all the reſt; and for which we are chiefly ſtrengthned by the helpe of true Humility; which in all occaſions of contempt doth ſerue vs as a ſoueraigne Antidote againſt the ſwelling anger, that inflames the hart by pride; and is abaſed by pondering

Firſt the miſeries of man, and little ground he hath for his owne eſteeme; which had it all the aduantage that either nobleneſſe of

birth, or anie worth of Aunceſters can giue; yet neuer could the greateſt Monarch driue vp his Pedegree beyond theſe three deſcents of being the ſonne of a Man; the Grand-child of Earth, & the great grand-child of nothing; which is the loweſt point of anie created extraction. Yea ſuch is the great miſery of Man (ſaith a holy Father) as but to thinke of his beginning, may well confound him; to conſider his preſent ſtate, may giue him iuſt cauſe to lament; & to remember his finall end, may iuſtly make him to tremble with horrid feare.

I will ſecond the former motiue for Humility with this one reflexion more, whereby to ſtrengthen Patience againſt this ſtrong encounter of contempt; to which, though Pride hath naturally exceeding reluctance; yet if we well behold our ſelues but in the glaſſe of humaine miſerie, it will be able

to compell vs euen to contemne, yea and to confeſſe that no contempt is able to exceed what the baſeneſſe of our extraction may deſerue; whoſe conception is but loathſome impurity; our preſent ſtate, but a ſacke of filth; and our pampered carcaſe, what is it, but prepared food for the crawling wormes?

3. Our verie entrance into this world doth well prognoſticate all our future ſucceſſe therein; who no ſooner borne, but alſo bound both hand and foot, and toſſed too and fro in a cradle, preſaging well thereby the ſeruitude, and reſtleſſe diſquiet of the ſucceeding life of Man; wherein his childhood paſſeth in folly, in feare of correction, and in ignorance: his youth is rash, paſſionate, and voluptuous: his manhood is ſubiect to be charged with the care of a wife, children, and familie; from whence proceeds ſolicitude, and affliction:

and laſtly commeth creeping ould age ſtealing ſuddainly vpon vs, whereby we receiue manie incurable wounds, by decay of our ſenſes, & chief powers of our ſoule, & our ſtrenght failing vs, our hands beginn to tremble, our ſpirittsgrow faint, our ſtomakes corrupt, our leggs become gowty: our teeth dropp away: and thus we are perplexed all the dayes of our life with griefe, care, and calamity, and yet our death muſt alſo end in paine and exceeding horrour.

All which now being well conſidered; and due reflection made vpon our great abiection, and infinitt humaine miſeries: which wayes can we caſt our eyes whereon to ground our ſelfe eſteeme, or pride? Yea much rather haue we not great cauſe to iudge that no contempt can be ſo great as we deſerue; and yet our happineſſe in this ſurpaſſeth farr all other mortall creatures; that by enduring

with vertuous Patience this ſmall tẽporall contempt; we may auoyde the eternall paines which our ſinnes haue moſt iuſtly deſerued: and at the ſelfeſame inſtant alſo that we endure here this ſmall wordly deſpiſe; God and his Angells will honour and eſteeme vs in Heauen for the ſame. Deſpiſe therefore witha truegenerous courage all momentary vaine glory, & the deceiptfull eſteeme of men; ſeeing that by your vertuous renouncing them, you gaine that only true honour and glory in the ſight of God, which only is right worthy of eſteeme.

But to be yet further encouraged, and with a more powerfull motiue to be patient in the greateſt contempt; you may pleaſe but to caſt the eyes of your conſideration vpon the whole life of our glorious Redeemer IESVS-CHRIST, and there you ſhall finde, that from his birth in the manger, vntill

his death vpon the reproachfull Crosse, he was in a continuall state of abiection, there suffering contempt and disdaine: *Yea ioy being proposed vnto him, he sustayned the Crosse, contemning confusion. Heb.* 12. and the kingly Prophet tells vs that; *he was a reproach of Men, and the verie outcast of the people ps.* 21. *he was dispised and the most abiect of men*; saith Esa. 55. Yea so farr he permitted himselfe to be contemned, and vilif'd by his vngratefull creatures, that a most facinerous Barabbas should be preferred before him, and be esteemed much more worthy to liue, then he; *Mark.* 15.

But you will say notwithstanding, that contempt and scorne are pills of a verie rough operation. I cannot deny it: yet as their effect is exceeding profitable; so also their operation may be made both verie gentle and easie, by mixing them with a serious ponderation of the great folly in all wordly esteeme,

and of

and of the vaine praiſe and opinion of Men: calling but to minde how ſoone both he that prayſeth, and who is prayſed, and moſt flattered by him; as likewiſe who diſpraiſeth & who is diſpraiſed, and diſpiſed ſhall be equally reduced to contéptible duſt; and how ſoone they are all to be preſented before that dreadfull Throne of God; wherein ſinfull malice ſhall be ſtruck ſtarke dumbe for euer, whilſt happie Patiẽce will be honoured, and rewarded for all Eternity. All which but well conſidered, would free vs from the vſuall great repugnance which we haue to ſwallow downe the mentioned pills of ſcorne or iniury: yea it would enable vs verie much to ſuppreſſe our vnruly nature, and not to looke with an angry eye, nor to vſe any exaſperating words to them who haue diſpiſed vs, but to shew much rather all courteous ciuility, and in true Charity to pray for them.

I haue now here propoſed to you the practiſe of ſuch vertues as I conceiued moſt neceſſary for a vertuous ſoule aſpiring to perfection. I know one may expect I ſhould haue ſpoke of manie more: Yet theſe contayning the actiue parte of that Chriſtian duty to which we are moſt obleiged; I conceiue it ſufficient to comply with my deſigne of a practicall Rule; and leauing the more ſpeculatiue vertues to be peruſed in longer treatiſes: I will now proceede with the shorteſt methode I can to

THE SECOND PARTE

Of this Fifth Rule: contayning pious practiſes for ſeuerall occaſions in the day.

THE malice of our Ghoſtly Enemie is ſo great to preuent vs of the happy end of our beatitude; as he ſetts his trapps in all

occasions to draw vs into sinne: and therefore to be the better able to auoyde the danger of his temptations, & of our owne great frailty in the most obuious occasions which occur; it will be needfull to gaine by much practise the good habits of pious eiaculations, and eleuations of our hart vnto God. And because there is no moment of the day wherein we stand not in need of diuine helpe; so we ought by this frequent meanes to dart vp our harts with much feruour, sometymes to praise his goodnesse; then to admire his greatnesse; after that to demaund humble pardon for our sinnes; or grace to subdue our temptations, and to leade a more vertuous life; saying with a feruent zeale, in occasion of some vaine glory: *O Maiesty most sublime, who wast so lowly humbled for my sake, vouchsafe mé true Humility of hart, and rightly to know my selfe.*

At the beginning of anie principall action, direct briefly your intention and hart vnto God, saying within your selfe: *It is for thy loue and honour, my deare Lord: that I doe this, grant me thy grace, that I offend thee not thereby.*

So soone as you perceiue your selfe assaulted with anie dangerous temptation, or in occasion of sinne; make the signe of the holy Crosse vpon your hart, in token that you humbly craue Gods helpe, and that you disauow the sinne; or say: *Lord I suffer violence, answer for me. Isa. 38.* Or the like; calling earnestly to God for helpe.

In occasion of impatience. *O most patient* IESV; *when shall I by thy holy example reioyce in suffering iniuries and contempt for thee,*

In temptation to couetousnesse. *O treasure Eternall, when shall I imitate thy holy poverty;*

In temptation to Reuenge: *O most mild* IESV, *who so meekely*

forgiueſt all thy Enemies, when ſhall I by thy diuine Example forgiue the ſmall iniuries which are done againſt me: and rendring good for euill, ſhall pray for my perſecutours?

To demand Charity and other needfull vertues. *O grant me grace, Lord* IESV, *to make me feruent in thy loue; patient in aduerſity, conſtant in well doing: deuout in thy ſeruice: and to be in all things conformable vnto thy moſt holy will.*

At your going out of dores; firſt purifiing your intention (as formerly) and keeping Gods diuine preſence before your eyes, and eleuating your hart vnto him, ſay: *Shew me o Lord* thy wayes, *and direct me in thy pathe: guide my ſteppes according to thy word: to the end that noiniuſtice may rule ouer me. Make perfect my goings in thy path. Pſal.* 118.

Theſe and ſuch like holy aſpirations darted feruourouſly from a deuout and louing hart; doe make

our actions verie gratefull vnto God; and doe briefly eleuate our hart and minde to him, as meditation doth it at large.

When we are importunely interrupted at our prayers, or in anie other good action,

HIs deuotion, or good action is neuer hindred, who regards but Gods diuine order and Prouidence, which disposeth of all for our greatest good, & therefore as we ought patiently to suffer interiour distractions; so also we must endure the exteriour. we may not put our selues in occasion of such distractions; but if they happen, we must then receiue them (as ordayned by God) with all quiet Humility: and then although it chance that they shall interrupt vs, yet Gods order and diuine disposition is not interrupted thereby in vs; but much rather is fulfilled therein; if we be

but faithfull, and patient.

This is the richeſt and greateſt ſecret of a ſpirituall life, and the trueſt Paradiſe vpon Earth: for it conſerues our harts in perfect peace; and though diuers occaſions may hinder our prayer, or the practiſe of ſome charitable good worke; yet we haue alwayes the good oportunity giuen vs thereby to exerciſe the true vertue of Patience, and holy Conformity: which in that encounter will be much more pleaſing to God, and more effectuall for our perfection, then would be thoſe our other good actions which we intended to doe: becauſe therein our owne will is principally to be found, but in this is the true will of God, by the denyall of our owne; wherein all true ad ſolid Chriſtian perfection conſiſts.

At the striking of the Clocke.

DVring the tyme of the day; let the stricking of the Clock put you in minde of that vertue which in your morningprayer you resolued to practise that day, or of the vice which you intended chiefly to shunn. Let it be a renewing of the purity of your intention: an awakeing the memory of Gods diuine presence, and of his innumerable blessed benefitts bestowed vpon you: offer vp our Lord IESVS, with his infinit merits vnto the blessed, Trinity as the most propitious sacrifice for your sinne. Or finally raise vp your hart vnto God, by this or some such like aspiration: *blessed be the houre wherein my Saviour* IESVS *became Incarnate, was borne, and died for my sake.* It is a holy practise also to make then the signe of the Crosse vpon our hart, offering to him thereby all our thoughts, words,

and

and deeds, craving his grace that we may neuer offend him grieuously thereby.

At the Aue Marie bell; or the Angelus Domini.

THis is a verie ancient, and pious deuotion generally obserued throughout the vniuersall Church; to admonish vs both morning, noone, and night to make an humble and gratefull acknowledgment of thanks-giuing vnto the blessed Trinity, for the chiefest Mysteries of our holy Faith; by saying those three versicles adioyned to the Angelicall Salutation and the prayer there added at the end. which deuotion is ordinarily called the *Angelus Domini*, because so it beginnes. And it is to be said in the morning, in humble and thankfull acknowledgment of that most glorious Mystery of the Resurrection of our diuine Redeemer; at noone,

in honour, and memory of his moſt ſacred death and Paſſion: And finally in the Euening; in homage and adoration of his bleſſed Incarnation and byrth.

This deuotion I recommend the more earneſtly vnto you; for that it being at the ſelfſame tyme ſo generally practiſed by Gods Catholike children throughout the vniuerſall world; you ioyne your ſelfe thereby to that holy vnion of ſo manie bleſſed good ſoules; and makeing together with them your due oblation of all humble homage & gratitude; it will be much more acceptable to his diuine Sonne, our only, and moſt glorious Redeemer.

How to preuent diſquiet of minde for ſuch Croſſes, and afflictions, as are moſt likely to befall vs.

REflect oftentymes vpon theſe croſſes; that by foreſeeing the

occasions most likely in probability to fall out, you may be the better prouided to resist, and defend your selfe. Offer them with a cheerefull hart to God, in vnion of the sacred merits of IESVS-CHRIST; whereby they may be made worthy to be accepted by him, in pennance, and expiation of your sinne. But if, for all this, you finde your minde begin to be disquieted with them; let reason conuince you, that what is now without remedy, ought not by fruitlesse vexation, to increase your harme: whereas by a sweet and milde regard with the eyes of your soule towards God (adoring his blessed will, and subiecting your selfe with a cheerefull conformity to his diuine and all-disposing Prouidence) you would not only preserue a most sweet & happy repose of minde; but also by a gratefull oblation, and sacrifice vnto him of that, little

Croſſe; your gaines would ineſtimably exceed all loſſe whatſoeuer could happen thereby vnto you.

How to moderate our griefe conceiued at the ſuddaine newſe of the death of ſome deare frend.

MOurning for the loſſe of frends is not to be blamed; nature being allowed to shew its ſenſe and feeling within the limits of Prudence and Reaſon in ſo iuſt a cauſe. Thus Abraham bewayled the death of Sara his beloued wyfe. Iacob deplored Ioſeph, conceiuing him as dead. The Iſraelits bewayled the death of Moyſes 30. dayes. This IESVS-CHRIST himſelfe approoued by his owne diuine example, ſighing and shedding teares for the death of Lazarus. By all which we may conclude that moderate mourning for the death of frends is not reproued, it paſſing not due bounds, nor to the notorious preiudice of our life,

or health, which God and nature obleiges vs to preſerue; for the contrary would offend both God, and the ſoules of our departed frends; who euen in the paines of Purgatory are extreamely comforted with Gods bleſſed will, and diſpoſition; euen in thoſe their preſent ſufferings. It is therefore much more worthy of a Man, to let reaſon preuaile with him, for the cure of that, which tyme would effect to his greater harme: it being alſo moſt certaine, that as immoderate griefe doth but hurt to the liuing; ſo it doth no good at all to the dead; it much hurtes our ſelues, and is verie troubleſome to others. We muſt not lament (ſaith S. Paul) as the Gentils doe, who neither haue aſſured hope, as we, nor are comforted with the expectation of an endleſſe Bliſſe: whereby he forbids not a moderate ſorrow, but only exceſſe, which proceeds either from ſelfloue, or from

infidelity. And therefore we muſt take heed (ſaith S. Cyprian) leaſt we giue occaſion for Pagans to think that all is but fables which Chriſtians beleeue of the other life; as in ſome ſort they might haue cauſe, by ſeeing vs ſo exceſſiuely to deplore thoſe; whom yet by death, we beleeue to haue obtayned euerlaſting felicity.

When our labours, or ſufferings grow teadious, and ſeeme ouer burthenſome vnto vs; cauſing melancholy and ſadneſſe of hart; and how to apply the remedy.

IN theſe occaſions we muſt call to minde the laborious and wearyſome paines which IESVS-CHRIST, true God and man did ſuffer to ſatisfie for our offences, and thereby to pourchace our ſaluation. For which, due gratitude exacts from vs, that with cheereſull conformity to his bleſſed will, we alſo embrace, as well the labo-

rious actions, as alſo what ſuffe-rings ſoeuer he ſhall pleaſe to im-poſe vpon vs. Craue hũbly by ear-neſt prayer that Gods diuine loue may be the ſole poſſeſſor of your hart: for enioying that, you will haue both ſtrength and courage for all the reſt.

But if ſadneſſe, or melancholy, notwithſtanding this, ſhall deiect your hart; you muſt then with a generous courage, raiſe it vpp to praiſe with pious feruour your Creatour, and mercifull Redee-mer IESVS-CHRIST, and in diſpite of that dull heauineſſe of minde, reioyce with all cheerefull gratitude, for that his goodneſſe hath made you capable of ſo noble and happie an end; for which he hath alſo afforded you ſo manie great, and eaſie meanes whereby to obtayne the ſame: for this will driue away that euill ſpirit of Me-lancholy, with much confuſion. Nor can it chewſe but greatly ioy

that hart and ſoule, which shall but well conſider his owne capacity of ſo incomprehenſible a Bliſſe. In fine would you be freed from Melancholy? liue then vertuouſly: for ſolid vertue and Melancholy can neuer lodge long in the ſame ſoule togeather: and when you finde Melancholy moſt to aſſault you; then put your ſelfe moſt to employment, and force nature eſpecially from all drowſy idleneſſe; for Melancholy reſteth, and groweth ſtrong there only, where ſloath is harbored; and it's driuen away by action, which yealdeth not leaſure to Melancholy thoughts.

You will ſay perhaps that for the danger of Melancholy, it is verie well knowne: but you cannot hinder what nature hath ingrafted in you. To this I anſwere againe, that you muſt labour, and diligently beſtirr your ſelfe againſt it: for it is an euill which the more

you amuſe your ſelfe therevpon, the more it will gaine an increaſe vpon you. He that perceiuing his houſe to be on fire, and ſeeing the flame to breake out on euery ſide, and in ſtead of reſiſting it, should ſtand but looking on, deploring the power of that vnmercileſſe element; he would ſoone ſee all conſumed in flames, and himſelfe highly condemned for not preuenting it. It is the verie ſame with a Melancholy perſon, who well perceiues his harme; but through ſloath and willfulneſſe, will neither vſe corporall induſtry; nor yet the ſpirituall remedies of deuotion, whereby to hinder that melancholy euill; but rather by yealding to the naturally dull, and penſiue ſtupidity of that idle humour, he caſteth more fewel to increaſe the flame: whereas vndoubtedly it is a farr greater paine to endure the vexation of a ſloathfull, deiected, and melancholy

minde; then it would be to apply the true remedy (as aboue is speci-fi'd) to cure that dangerous dis-eaſe.

In fine S. Francis had good rea-ſon to ſay to his brethren when he eſpied anie of them to be ſad, bro-ther (ſaid he) who ſerueth God muſt not be melancholy, vnleſſe he hath commited ſinne: whereof if his conſcience doth accuſe him, let him confeſſe it, and then re-turne to his former alacrity.

And truly if we rightly conſider it; what cauſe can he haue, who loueth, and feareth God; to be ſad and melancholy; which is an hu-mour much fitter for Epicures, and meere ſenſuall, and great vicious liuers; who well may carry their Hell about with them, and where-of their euill conſcience doth make them guilty: but the childe of God, endeauouring to obſerue his law; what cauſe hath he to be ſad or melancholy? This great

folly is best cured by neglecting it: and if mens companie doe trouble you; recurre to the better conuersation both of Gods holy Saints & Angells. Or if finally these worldly affaires and employments be tedious vnto you; mount vp to Heauen with your thoughts, and there conuerse with those celestiall Cittizens of Paradise: & speake often with God himselfe by holy reading, and prayer: by which you shall most easily auoyde this hurtfull and dangerous disease of Melancholy: *for that conuersation hath no bitternesse, nor is that companie tedious, but full of gladnesse and ioy. Wisd. 7. 16:*

Profitable resolutions to be made when surprised with some suddaine paine, or infirmity.

SO soone as some sharp paine, or troublesome indisposition shall seise vpon you: regarde it as a louing correction frō his diuine

and fatherly hand ; who from Eternity hath ordayned all for our greateſt good. Submit your ſelfe to his all-diſpoſing prouidence, and adore his heauenly will by a holy, and true conformity. Imagin by that infirmiti's firſt ſeiſing vpon you, to heare God for to call, and ſay to you : *render accompt of thy ſtewardship Luke.* 16. For in tyme of health we ſcarce think to prepare for it! and therefore if death should but ſuddainly ſurpriſe vs: ô in how doubtfull a caſe should we be ! ſickneſſe is therefore a great mercy of God, whereby to giue vs warning, and leaſure to prepare our ſelues for that important reckning, and is but as an other meſſenger from God to vs: and as a Ionas to the Niniuites, to ſtirre vs vp to repentance, whilſt tyme and oportunity is granted.

Secondly, call to minde the great and manie ſufferings of other people ; and you will eaſily con-

ceiue how verie fauorably God hath been to you. For which excite your ſelfe to true gratitude, and to embrace his bleſſed will; accepting cheerefully your preſent paine, in parte of ſatisfaction for your ſinne.

Thirdly, remember this moſt comfortable promiſe of our bleſſed Redeemer; that, *as you are partakers of the Paſſions, ſo ſhall you be of the conſolation* 2. *Cor.* 1. yea, *it is neceſſary here firſt to be crucifi'd with* IESVS (ſaith happie Sales) *before we canbe glorifi'd with* IESVS *in Heauen.* Take therefore with cheerefull, and holy Conformity this vnſauory potion of your preſent paine, which being but ſo accepted of from the hand of God, and tempered with true repentance, and firme purpoſe of amendment; it will be an infallible cure of the ſinfull maladie in your ſoule. Conſider therefore the great aduantage which may be made of

theſe your preſent ſufferings; and doe not repine, for a little vnſauery taiſt, to receiue with ioy your cure from ſo louing, and skilfull a hand. O no, let vs much rather, and with true Chriſtian courage cry-out with S. Auguſtin, to this our diuine Phiſition: *here cutt, here burne, ſpare me not here* (ô Lord) *to the end thou maiſt ſpare me eternally.*

Finally by each infirmity God warneth vs to make ready for his comming (ſaith S. Greg.) and he knocks thereby at our doore; to putt vs in minde of our mortality. Let vs bid him hartely welcome with Hely: *for it is our Lord; let him freely diſpoſe of vs as he ſhall pleaſe. 1. Reg. 3.* Yeald all to his diuine pleaſure, who knowes beſt what is moſt for our happineſſe; for by theſe good reflexions our infirmities will be both ſatisfactory, meritorious, and much more eaſie alſo to be ſuffered.

Againſt rash reſolutions in hard, and doubtfull affaires.

COunſell is that guift of the holy Ghoſt, which by a ſupernaturall light directs our vnderſtanding to diſcerne good from euill: and in difficult affaires, what ought to be done: *counſail shall keepe the; and prudence shall preſerue thee that thou maiſt be deliuered from the euill way*, ſaith the holy prouerb. c. 2. Our bleſſed Sauiour, (that eternall wiſdome) ſpent 30. whole yeares in a retyred life at home; and 40. dayes more in the deſart, before he publikely begun to manifeſt the great worke of our ſaluation by his preaching and conuerſing with men; not for anie need he had of ſo long and deliberate a preparation there vnto; but meerely for our example, and to teach vs thereby to vſe more wary circumſpection, who are by nature ſo inconſiderate, & ſubiect

to erre by too much leuity of ſpirit, & precipitation in the actions of our life; wherein (they being difficult, and of importance) we ought euer to conſult with ſome wiſe & experienced perſon before we finally reſolue; and to craue humbly Gods grace for it, at leaſt by a pious eleuation of hart with holy King Dauid ſaying: *direct me in thy trueth, and teach me. Pſal.* 24. Holy Gregory Lopes is a right worthy example to be imitated herein; whoſe opinion being asked in anie doubtfull and difficult matter, he differred to anſwere till the next day, ſaying: *to morrow will come, and then we ſhall be wiſer:* giuing thereby to vnderſtand; that an important buiſineſſe was not to be reſolued ſuddainely, or without treating, & verie diligently recommending it to Almighty God, who commands vs to doe nothing without counſell. *Eccleſ.* 32. For he directs mens actions and reſolutions

when

when they vſe the meanes of conſultation with ſuch perſons, by whoſe aduiſe we may beſt vnderſtand his heauenly will; hauing promiſſed that where two or three are geathered togeather in his name, he is there in the midſt of them *Math.* 18. *there is much health, where is much counſell*, ſaith the holy Ghoſt, *prou.* 11. and *With the good counſell of a frend the ſoule is greatly ſweetned*; ſaith the ſame diuine wiſdome *Eccl.* 32. I will conclude with the holy prouerbe. c. 2. which aſſures vs, that *Counſell ſhall ſecure thee, and prudence ſhall preſerue thee, that thou maiſt be deliuered from the euill way*: he meanes, which doth leade vnto endleſſe perdition. And what more perſuaſion now ſhall we need to embrace ſo happie, and ſo neceſſary a practiſe: ſo mainely conducing both to our preſent, and eternall felicity?

How to make vertuous and true Christian visites?

IN all fitting visitts (as your occasions shall require) you must be verie carefull neither to loose true purity of intention, nor the memory of Gods diuine Presence. You must be no lesse mindefull to auoyde both tediousnesse to others, as also the losse of your owne tyme; calling frequently to minde the strict accompt which God will exact for euery moment of your actions therein, which are not employed for his honour, and for your owne soule, and your neighbours good.

If you aske me how you may direct your intention to make it become pure, as it ought: I answere, that your intention both in recreation, and all other conuersation may be

First to honour IESVS CHRIST conuersing here vpon Earth with

all ſortes of men; craue his grace, that each ſtepp you make may be in honour, and homage of thoſe manie long and weariſome walkes, and viſites which he vouchſafed to make in this world for our ſaluation; and that nothing may paſſe in your conuerſation contrary to his diuine pleaſure, either by thought, word, or by deed. Beſeech the ſacred Virgin to mediate alſo the obtayning for you that ſpirit of true charity; humility, and deuotion wherewith shee made that holy viſite to her Couſin S. Elyzabeth. Omit not to recommend your ſelfe (at your going fourth) to your Angell Guardien for the ſame effect. And finally make good reflexions aforehand vpon what viſites you are to make, with whome, and what about. And prefix to your ſelfe ſome fitting ſtint of tyme for them; thereby to auoyde both tediouſneſſe to others; as alſo not to looſe your owne pre-

cious tyme for much better employment.

2. Our intention muſt be, by ciuill viſitts, to entertaine charity, ſociety; and good frendship with our neighbours.

And thirdly that by honeſt, and fitting relaxation of ſpirit, we may be better able afterwards to employ our forces both of body and minde, to Gods honour in the other affaires of our owne vocation.

Finally for fitting matter where-with to entertaine the ſeuerall conditions of ſuch perſones as you shall viſit; I remit you to the laſt paragraff in the ſixt Rule: regulating our conuerſation; where you may find ſufficiently ſeuerall heads to ſerue both for a pious, and gratefull ſubiect for your entertainement, and diſcourſe.

A good practiſe for entertayning good thoughts, when walking abroad.

AS you walke in the ſtreets, you may profitaby entertaine your thoughtsin repreſenting to your ſelfe, how IESVS-CHRIST was ignominiouſly ledd along through the ſtreets of Hieruſalem to Annas, and Cayphas: from Pilate, to Herod, and from him, backe vnto Pilat againe; who hauing moſt ſacrilegiouſly condemned this innocent lambe of God; he was as cruelly draged thence vnto Mount Caluarie; and there to ſuffer his moſt bitter death and Paſſion for our Redemption.

If walking in the fields, or garden in winter-tyme you obſerue the trees now naked, and voyde both of fruit and leaues, then ſay: *O eternall God without all chainge replenish my naked and barren ſoule*

with the precious fruit of holy vertues: let all creatures adore thee: these trees in their florishing spring represent thy heauenly beauty in Eternity, which no tyme can euer alter: thy glorious spring doth neuer chainge; nor doth thy fruitfull fecundity euer faide: let vs all adore and magnifie the, ô eternall and vnchangable Blisse.

If in pleasant tyme of the spring you be walking in a delightfull garden; darte vp some feruent aspiration vnto God as followeth: *When Lord shall my barren soule produce the sweet flowers of vertue, whereby it may be made a pleasing place for thy entertaynement?* Admire in the seuerall gratefull qualities of the flower, the amiable, and great perfection of the Almighty Creatour.

When you obserue birds to fly in the ayre, or the riuers and waters to runne streaming along; consider how likewise our life doth

alſo fly and glide away apace vnto its end; yea with much more ſpeed. And that each ſtepp you make, is but a new approach ſtill nearer to your death:

Contemplate how all the other creatures which you ſee, were ordayned for the good of man; and thence you may raiſe much gratitude for his great goodneſſe to you, and confuſion alſo for your much abuſing them againſt his glory, and your owne ſoules good; that only, and holy end for which he created them.

When you call to minde the preſent time of the day; make thence ſome good reflexion alſo vpon the ſtate of your age; whether it be yet, but the morning of your youth; the noone-tyme of your midle age; or the euening, and declining vnto your end: and conceiue there by how little we ought to eſteeme this preſent, short, and vncertaine life; whereof, what is

already past, is nothing; and what is to come; is but the same: and all that which we can be said properly to enioy; is no more then a verie moment; whereon notwithstanding depends our Eternall weale, or woe. And thinke now hereupon what reckning you were able to make vnto God for what is past; and resolue to be more carefull for the tyme to come.

Manie more pious and profitable exercises might here be added for your vertuous practises in seuerall other occasions of the day: but becausse they are partely, either contayned in some of these Rules in particular; or perhaps may be better applyed by the carefull industry of a vertuous soule in the iust occasions offered: therefore I will now proceed to shew what is required of vs to comply, as we ought, with those two precepts of our holy mother the Catholike Church for sanctifiing the Saboth;

and

and holy Faſt; which is the ſubiect of

THE THIRD PART

Of this fifth Rule: Shewing, what is required of vs, to comply with our obligation in obſeruing the Faſtes, and Feaſtes commanded by holy Church.

MY chiefe ayme & intention in compoſing theſe Chriſtian Rules, being to propoſe to the vertuous ſoule ſuch points as are moſt requiſit for her practiſe in that great worke, and *the onely thing neceſſary*, I meane, of working her ſaluation: I could not omit to ſpeake of theſe two precepts, ſo mainely conducing to that bleſſed end. Faſting being the proper remedie againſt the great capitall vice of Gluttonie, that verie ſource of ſurfeiting, of

drunkeneſſe & all kinde of beſtiality. And by the rightly obſeruing the Sabboth, and other holy dayes the ſoule is nourished by vertuous practiſes, and getts ſtrength againſt all the fierce aſſaults of her ghoſtly enemies, when chiefly expoſed, vpon the other dayes, about her temporall affaires and moſt ſubiect then to danger, and to the greateſt temptations.

But now to treate of theſe two precepts in due order; faſting muſt haue the firſt place; it being a preparation, and verie properly diſpoſeth our ſoules to the right and profitable obſeruatiō of the other: this holy faſt and abſtinence hauing euer been the generall practiſe of all Gods greateſt Saints, and as the maine expedient to diſpoſe their ſoules to heauenly contemplation; and to be made thereby more capable of Gods diuine grace, and fauours; as will hereafter more particularly appeare by the

reaſons which mooued our carefull mother the Cath. Church to inſtitute theſe faſting dayes vpon the eues, or vigills of all ſuch great ſolemne feaſtes, as are to be moſt deuoutly obſerued.

And for the better comprehending what now is meant by this holy Faſt; you muſt here obſerue that there be three ſeuerll ſortes of Faſtes: the naturall; the eccleſiaſticall; and the ſpirituall, or metaphoricall Faſt.

The naturall faſt conſiſtes in the abſtinence from all guſtable things; be it meate, drinke, or anie phiſicall potion whatſoeuer, which can morally be conceiued to haue deſcended into the ſtomacke. And this faſt (for more reuerence ſake) is required for the holy Communion; from midnight before the day of receiuing it; vnleſſe extremity of ſickneſſe, or ſome other iuſt occaſion permit the contrary.

The Eccleſiaſticall faſt is a vo-

luntary abſtinence from all flesh, and from egges, and whitmeate, according to the order of holy Church, or receiued cuſtome of the place, And as for the quantity; but one meale a day is allowed, with a collation at night of bread and fruit; and that alſo but ſo ſparingly, as it may more properly ſerue for preuenting harme to our health, then for the nourishment of our body. And although drinking breaketh not this faſt (it chiefly ſeruing but to conuey, and diſtribute the nourishment of our meate to the ſeuerall partes of our body; and to refresh the blood) yet by exceſſe therein the ſinne of intemperance is frequently committed.

Faſting alſo, though properly it be an abſtayning from certaine corporall food (and that according to the order of the Church) yet by a Metaphor it is alſo vſed for true abſtinence from ſinne, which

is the ſpirituall, or metaphoricall Faſt; and which the libertin ſectaries of our tyme, will haue only to obleige vs to be obſerued; decrying the other, as ſuperſtitious, for beleeuing our ſelues obleiged to that heauie yoake of the law; from which (as they pretende) CHRIST, by the liberty of their new Goſpel, hath freely deliuered them.

But this their bad pretence doth no more free them from the obligation of obeying their lawfull Paſtors command of faſting; then it doth from obeying the iuſt lawes of their temporall, and ſoueraigne Prince: and therefore, as the pleading of ſuch a prerogatiue to the liberty of their Goſpel, would not exempt them from the due punishment of their rebellion againſt their temporall Lord; ſo neither doth it exempt them from being declared by IESVS-CHRIST, to be guilty of a farr greater crime,

and punishment for their rebellion to the command of his holy ſpouſe the Church; *Math.* 18. Which being gouerned in all things by his owne holy Spirit; he will haue vs both to heare, & to obey it, as himſelfe. *Luke.* 10. Yeawe ſhall not haue God for our father, vnleſſe wee haue the holy Church for our mother, as both S. Cyprian and S. Auguſtin aſſure vs. And therefore this her command of the Eccleſiaſticall faſt, is not to be neglected; which shee ordaynes but as the meanes & helpe for the better obſeruance of the other ſpirituall Faſt; without which, to obſerue the former, would little auaile vs; as wanting its perfection, and trueſt accomplishment: which makes it both gratefull to God, and verie fruitfull to our ſoules: ſuppoſing it be regulated by the true Rule of prudence and vertue, which require theſe following conditions.

Firſt, that it be (according to the Apoſtle: *Rom.* 12. *reaſonable*;

that is, diſcreet, and without anie notable preiudice to our bodily health; but rather deſtroying vice, then our body: for ſometymes it happeneth, that by tranſport of ſome ſuddaine feruour, one may be carried vnto ouer violent exerciſe of penance, beyond the ſtrength of nature: but ſuch muſt permit themſelues to be entirely ruled by the aduiſe of a prudent ſpirituall director; and by no meanes be their owne guide therein.

2. Our faſt muſt be verie ſober and frugall; not riotous, nor with ſuch exceſſe of coſtly and dainty dishes, as that it may ſeeme to equall, or exceed our beſt furnish't tables at other tymes: for that might be iuſtly eſteemed but an exchainging the former dainties of the land, for thoſe much more coſtly (perhaps) of the water: which truly is in effect but to delude; & much rather to make a verie mockery of our faſt; then to comply

with the holy end, and inſtitution thereof. And whereas we are aduiſed by S. Gregory to feed the poore with what we ſpared in faſting; we by this ryotous exceſſe, ſpend much more, then we should haue done without ſuch a faſt. And moreouer the ſoule, which by bodily abſtinence should alſo haue been enabled, and made much more vigorous for prayer, and all other ſpirituall good exerciſes of vertue; is now rather by too much repletion, made farr leſſe apt for them both. And though we ſinne not by anie formall breach of the Faſt; yet we ſinne by breacking the Rule of Temperance, and offend God greately thereby, ſuch dilicate full feeders, obſeruing but the outward forme of the faſt, comply not with the holy end thereof; which is (as the lentne Preface tells vs (*to ſuppreſſe vice, to eleuate the minde vnto Heauenly contemplation; and to obtayne thereby of God*

both grace, and reward. But who with dilicate and full feed, keepe nature pampered as before; their Paſſions as ſtrongly maintayned; and their expence ſo exceſſiue, as nothing is ſpared for the poore; what proportion can ſuch faſting haue to the true end of holy Faſt? nor are we to wonder that a ſoule takeing thus diſorderly this ſpirituall phiſick of faſting, ſhall finde ſo ſmall a remedy for her ſinfull diſeaſes; the badd vſage thereof cauſing more harme then good.

3. Our faſt muſt be cheerefull, & with a willing hart; for God loueth a cheerefull giuer; 2. *Cor.* 9. And condemnes thoſe Hypocrits of the Goſpel, who disfigured their faces, that they might appeare great faſters before men. *Math.* 6.

It muſt be holy alſo, and religious; that is, not wholy conſiſting in our abſtinence from certaine corporall food; but alſo (and that principally) in our abſtay-

ning from ſinne, from our vnruly Paſſions, from diſorderly affections, and from all ſuch vicious habits, whereby we were accuſtomed to offend Almighty God: for by this bleſſed Faſt, we gaine that happy hunger and thirſt after true iuſtice & grace, whereby we ſhall be filled with that ſpirituall ioy, & heauenly food, which will nourish vs for all Eternity.

Finally, would you haue your faſting to be gratefull to God; add to it the two helping winges, of almes, and Prayer. *Tob.* 12. For they will raiſe it to Heauen, and there preſent it before Gods heauenly Throne.

You haue ſeene now here briefly the chiefe conditions required for holy Faſt: which if you find repugnant to ſenſuality, and the inferiour part: yet take but this taſt of the happie fruit thereof, and it will make both reaſon, and the Superiour part to embrace it with much content.

The firſt good fruit to be gathered from holy Faſt, is corporall health, by conſuming and drying vp thoſe ſuperfluous humours, which both beget diſeaſes, and much oppreſſe nature; and therefore it prolongeth life; as experience doth clearely manifeſt in thoſe holy Eremits; S. Paul, S. Antonie, S. Hylarion, S. Hierome, S. Romwald, and by ſo manie other abſtemious Saints of antient tymes in the deſert: and this without pretence of anie miracle; it being but verie generall, that the greateſt faſters, were vſually the longeſt liuers; vnleſſe by ſome other extraordinary auſterities, nature hapned to be much ſooner conſumed in them, then it would haue been by their faſting. Nor ought we to find much difficulty to beleeue that holy faſt prolongeth life: it being eternall wiſdome which ſo expreſly auoucheth it *Eccleſ.* 37. *He that is abſtinent ſhall add to life.*

2. (And which is to be esteemed a benefit incomparably surpassing the other by holy fast, all fleshly temptations are weakened; yea manie euen extinguished, and preuẽted, also oftentymes, from being so much as hatched in the sinfull nest of our corrupt sensuality: for naturall reason it selfe most clearely conuinceth; that being our sensuall motions doe principally proceed from superfluity of nourishment, they must needs be much mitigated by fasting; which both cooleth, and dryeth vp those abounding humours, which serue but as true fewell to increase that sẽsuall concupiscence, which Gods Saints haue so gloriously subdued by the helpe of holy abstinence and fast. *I humbled my soule by fasting.* (saith King Dauid. *Psal.* 34.) for the flesh is rebellious to the spirit; and therefore to be subdued, and humbled, that the spirit may preuaile; and S. Paul assures vs of

this vndoubted truth, both by his word, and practiſe. 1. *Cor.* 9.

3. It sharpens and much enables all the chiefe powers, both of our body and minde; it alſo cleares the vnderſtanding, and renders it much apter for the exerciſe of its chiefeſt functions; & by conſuming & drying vp the ſuperfluous humours both of our ſtomack, & head, it is called by S. Athanaſius and S. Baſil the verie mother of health; yea by faſting the ſaid vnderſtanding is farr better diſpoſed, as well for ſtudy as prayer: and by that greater purity both of body and mind, the ſoule becomes much more ſuſceptible of all ſpirituall comfort, and of diuine illuminations from God.

By all which heauenly & happy effects, you haue now finally the taiſt which I promiſſed to giue you of the wholſome fruit of true Catholike Faſt: which being but well conſidered; had not our moſt tenderly louing Mother, the holy

Church, great reaſon to vſe her ſtrongeſt power; not only by earneſt exhortations to recommend verie carefully this ſo vſefull & neceſſary a remedy vnto her children; but alſo for more ſecurity, to obleige thē by ſpeciall precept and command to make vſe of it in all fitting occaſions. And hereupon shee was mooued for our greater good to inſtitute thoſe certaine tymes of holy Faſt, which we ſee to be now ſo generally obſerued through-out the whole Chriſtian world.

Of the generall Faſts of the Church vpon what tyme, and dayes they are appointed; and wherefore.

ALl true Catholiks obſerue generally the faſt of Lent, the fowre Ember weekes, and the vigiles or Eues of diuers principall feaſtes of the yeare: as alſo abſtinence vpon Frydayes, Saturdayes, & Rogation dayes; which partly introduced by Apoſtolicall tradition;

and partly by cuſtome for ſome pious end, were commanded afterwards to be generally obſerued by the whole Cath. Church.

And firſt for the ſolemne faſt of Lent, it hath been euer a moſt conſtant practiſe through-out the vniuerſall Church, following herein the practiſe of IESVS-CHRIST; who ſanctifi'd this faſt for our example. In gratefull memory, and in imitation whereof, the Apoſtles themſelues did both inſtitute, and moſt religiouſly obſerue this holy faſt of Lent; as S. Hierome aſſures vs *Epiſt. 54. ad Marcel.* and vpon *S. Math.* he declares the verie tyme which they ordayned for this Faſt; to witt, the 40. dayes immediately before that bitter death & Paſſion, & glorious Reſurrectiõ of our Redeemer IESVS-CHRIST; that by faſting, and chaſtiſing the flesh, we might be the better diſpoſed to celebrate thoſe ſacred Myſteries; and to preſerue there-

by a gratefull memory of this consecrated Faſt by the Sonne of God: not for anie neede he had thereof, but meerly for our inſtruction; and to ſhew the force it hath, and how requiſit for our helpe to ouercome the temptations of our ghoſtly enemies: whereof ſome are not to be conquered, *but only by faſting and Prayer. Math.* 17. And for this verie reaſon, the Apoſtles, following the holy Example of their diuine Maiſter; they both inſtituted, & alſo practiſed this holy Faſt of Lent; which euer hath been moſt religiouſly obſerued by our louing Mother the Church; as is moſt euidently conuinced by the writings of the antient fathers, & Doctors through all ages, euen vntill our preſent tyme: which is (I hope) aboundantly ſufficient to authorize this holy Faſt; and to perſwade vs to a verie willing and cheerefull obſeruation thereof: as being grounded vpon

ſo good

so good authority, and holy motiues for their institution; as will appeare by this which followes

Of the Ember dayes; by whom, and wherefore they were first instituted.

THe blessed Apostles themselues first ordayned these Ember Fasts; as S. Leo the great doth assure vs; *serm 8. de ieiun. 10. mens.* though Calixtus, that holy Pope and Martyr, an. 226. by decree commanded them, for verie congruous reasons to be kept at those 4. seasons of the yeare. First for to moderate the 4. seuerall humours of our body, at their each predominant season to witt; Choler in Sommer; Melancholy in Autumne: Fleme in Winter; & Blood in the Spring

2. To pray for the fruits of the earth. In the Spring, when they are sowne, and begin first to grow. In Sommer, that they may come to due maturity. In Autumne, for a

ſeaſonable haruiſt to reape, and to lay them in. And finally in winter, that we may vſe them temperately, and without offending God.

3. Becauſe as each quarter of the yeare contayneth three whole monthes: ſo by appointing to each quarter theſe three dayes of faſt; we giue vnto God thereby one day of each month in the yeare; as the firſt fruits which are moſt due to him. Wedneſday is one of theſe dayes ordayned for this faſt: becauſe vpon that day the Scribes and Phariſies did meete in Councell, & there reſolued to put IESVS to death. On Friday we faſt, in memory of the cruell execution of that theire ſacrilegious rage. And finally on Saturday we alſo faſt, in memory of the bleſſed Virgin and Apoſtles exceeding great ſorrow, and griefe during our Sauiour's lying buried in the graue, till ſunday morning, that by

his moſt glorious Reſurrection, he likewiſe raiſed their ſad harts to new ioy. And by theſe two dayes abſtinence our minds are much better prepared to ſanctifie the ſunday following as we ought

Finally we faſt and pray vpon imber dayes, thereby to inuocate the grace of the holy Ghoſt for all ſuch as are in thoſe tymes to take ſacred Ordres in the Church; that ſuch only may be admitted vnto that holy Sacrament, as ſhall be to Gods glory; for the good of ſoules, and for the edification of his deare ſpouſe the holy Catholike Church; by the promotion of ſuch worthy perſons only, whoſe iuſt merit may make them deſeruing of that ſacred Miniſtrie; and to be chooſen fitt Paſtors, and Prelates for that high, and dreadfull dignity, to haue the charge and gouernment of our ſo dearely redeemed ſoules.

Of our faſting vpon Vigills, and Eues.

YOu haue now ſeene that the inſtitution both of the faſt of Lent, and Ember dayes was not without a verie pious and profitable end: the next is to shew both the cauſe and motiue, wherefore the Eues or Vigiles were alſo appointed to be obſerued faſt.

For which it is to be noted, that they were firſt ordayned in imitation of our bleſſed Sauiour his frequent night watchings in prayer; as we may reade in *S. Luke.* 12. And manie other places of the Goſpel: and likewiſe for a better preparation againſt the enſueing faſt; in diſpoſing our minds thereby more fittingly to celebrate the ſame.

But afterwards by length of tyme, and great increaſe of Chriſtianity; and chiefly by decay of that firſt primitiue holy ſpirit a-

mongſt the Chriſtians : manie great abuſes were commited by thoſe night meetings in the Church : and in ſteade of prayer, and piety, the ruder and deboiſter ſorte ; did make but gaimeſome ſportes, and iuncatings; whereof S. Ambroſ. being aduertiſed by deuout S. Monica ; he cauſed therevpon thoſe Vigiles or night watchings, to be changed into faſting dayes: thereby the better to prepare, both our harts and mindes to holy prayer, and purity, for the more worthyly celebrating of the enſueing feaſt. which cuſtome the Church hath both approoued, and practized euer ſince.

Of *the Rogation dayes.*

THe Rogation-dayes are ſo called, becauſe vpon thoſe dayes the Church hath ordayned that in publike Proceſſions we ſing the Letanies; which *Litanie*

(a greeke word) doth signifie the same, as *Rogation*, or *supplication* doth in Latine. This deuotion of the Letanies, or Rogation is a verie antient-custome in the Church, as S. Basil witnesseth epist. 63. And in the tyme of S. Greg. Thaumaturgus, about the yeare 240. that deuotion was in vse; though afterward renewed, (and with fasting and procession adioyned to the Letanies) they were more solemnly practised by S. Mamertin Bishop of Vienna in France, about the yeare 452. he commanding those afflicted people to ioyne repentant harts, and feruent prayers with the intercession of all the blessed Saints, to craue Gods Mercy, and to free them from that iust punishment of their sinnes, by most horrid Earthquakes, and by woolfes, and other rauanours beastes, which came by flockes into their townes, and deuoured all sortes of people. These

Rogation dayes appointed to be vpon the 3. dayes immediately before the Aſcenſion of our Lord, are called *the leſſe Rogation*; becauſe it was ordayned in a leſſer, and much meaner place; as alſo by a much inferiour Prelate, then is the Rogation, vpon the day of S. Marke, which was appointed by S. Gregory the great, and in the moſt famous Citty of Rome, vpon the apparition of an Angell on the topp of Moles Adriani (for that occaſion now euer ſince called Caſtel Angelo) there sheathing his ſword in teſtimonie that Gods angry wrath was appeaſed; which had immediately before ſtroock dead ſo many thowſands ſuddainely as they were ſneezing, or yawning. From whence begunn the cuſtome; that ſo ſoone as anie was hard to ſneeſe all then who were neere, runn preſently to aſſiſt him; ſaying; *God help*, or *God bleſſe you*; as euer

ſince the cuſtome hath continued, when any ſneeſe, to ſay: *God bleſſe you*: and alſo to make the ſigne of the Croſſe vpon our mouthes, in yawning, as they alſo did.

This deuotion of the Letanies, with proceſſion, and abſtinence firſt inſtituted vpon the occaſions, as you haue heard; was recommended, and commanded alſo afterward by the holy Church, to be generally obſerued by all her faithfull children for other good ends and motiues; thoſe dayes falling out about the verie ſeaſon that Armies are then vſually preparing for the field. The thunder and lightning is then alſo moſt frequent; which like Gods fiery darts, fly threatning vs ouer our heads. The fruits of the earth, are then generally in their tender growth; and therefore verie ſubiect by manie ſeuerall caſualities to take much harme. Finally it is the tyme that both men and beaſtes are verie

ſubiect

ſubiect to ſickneſſe, and mortality: all which being but the lamentable effects, in due punishment of our ſinne; therefore our pious and carefull Mother the Cath. Church; grounded vpon the ſelfſame iudgment with S. Paul, reprehending the Corinthians of his tyme, for prouoking God to anger by their irreuerences, and vnworthily communicating the body and blood of our Lord; for which he there declares, that God ſeuerely punish't verie manie of them with ſeuerall ſortes of diſeaſes, and with death it ſelfe; 1. *Cor.* 11: therefore (I ſay) the holy Church hath great cauſe to command this deuotion vpon Rogation-dayes by prayer, abſtinence, and Proceſſions; to ſtirr vp her children to penance and to cry for mercy in time; and by thoſe Letanies to craue the interceſſion of all the bleſſed Saints and Angells vnto God for vs;

which being the end, and only motiue of her ordayning these Rogation-dayes: and withall considering both the venerable antiquity, and great authority of this deuotion in the Church; it might well suffice to stopp our moderne Sectaries from their inueying, without all reason, against this so holy and deuout a custome.

We haue now seen our obligation to obey this iust command of Fast, and abstinence; as also the manie conuincing motiues to induce vs therevnto, for our owne great corporall, and spiritual benefit. Yet for that our loue vnto flesh and blood is so tenderly feeling (euen of conceipted preiudice onely) to our bodily health; as that vpon the least pretence, this wholsome fast must be neglected (which notwithstanding is the true food of vertue, and the most needfull nourishment to the soule) therefore I thought it not vnfit

ting, briefly to recompt to you out of Nicephorus: *lib.* 17. *cap.* 31. what hapned about eleuen hundred yeares agoe; and doth well manifeſt the religious and great veneration, wherewith the zelous Chriſtians, of thoſe more happy tymes, obſerued the holy Faſts.

In the tyme of Iuſtinian the Emperour there was ſo great a dearth, as he cauſed the shambles throughout all the Citty of Conſtantinople to be opened, and flesh to be freely ſold vnto all, in the ſecond weeke of Lent: yet ſuch was the deuotion, and zelous piety of the people towards the obſeruation of that holy cuſtome, and tyme; as that there was not one perſon amongſt all that numerous multitude, and ſeuerall ſortes of all conditions of people, who would make vſe of that free, and lawfull diſpenſation, ſo much as once but to taſt of the leaſt bitt of flesh, during the whole tyme of

Lent; although so greatly pressed vnto it, by such an vrgent necessity.

O how farr is now our carnall and sensuall age from this great vertue, and most laudable Christian temperance! we now are glad of anie pretended, yea euen of a halfe seeming cause, to presse and importune for manie needlesse dispensations; wherein neither the spirituall, nor yet the corporall Phisitian can well finde anie sufficient probability, to warrant theire giuing licence vnto those froward and stubborne children; who oftentymes (though to their preiudice both of their corporall, and spirituall health) would neuer be quiet, nor pleased, but by the gaining their owne froward will; which is so verie nice, as it cannot endure the least mortification of their owne sensuall, and vnruly appetite; neither for the loue of God; nor for the satisfaction of

their innumerable, and moſt grieuous ſinnes.

But the ſenſuall Sectaries, and great enemies of holy Faſt, will tell you, that IESVS-CHRIST himſelfe aſſures vs. *Math.* 15. that, *not what entereth into the mouth, defileth Man*: and therefore our faſting is but in vaine.

If this be ſo vnderſtood; I would then know of them, from whence it was that our firſt vnhappy Parents were ſo fowly defiled, and all their poſterity in them, by their only eating of that forbidden fruit in Paradiſe? They ſay it was the tranſgreſſion of Gods command to them, which made their eating to be ſinfull. And we ſay the verie ſame in all tranſgreſſions of holy Faſt; and not that the creature which is eaten, is in it ſelfe wōrſe one day, then an other; but only our action is made ſinfull by our diſobedience vnto our holy Mother the Cath. Church, whom

IESVS-CHRIST ſo expreſly commands vs (and that vnder ſo ſeuere a punishment) to obey. *Math.* 18.

But this diſcourſe intending only inſtruction, and exhortation to the true humble & obedient child of the Church, and not diſputation with the libertine deſpiſers of what may be a curb vnto their ſenſuality. I will conclude with exhorting you to imitate his diuine Charity, in offering vp your harty prayers for the conuerſion of theſe obſtinate contemners of the obleiging orders of his beloued ſpouſe; who vouchſafed euen to pray for them, who were the ſacrilegious executioners of that moſt bitter death, which he ſuffered vpon the Croſſe for the ſaluation of vs all.

The ſingular great profit to our ſoule; by ioyning Prayer vnto voluntary Faſt, one day in each Month for our priuate deuotion, and by way of a ſpirituall Retreate.

THis is a deuotion practiſed by many vertuous perſons, to their great progreſſe in holy Perfection; and therefore I moſt ſeriouſly recommend it vnto you. For by thus ending the one Month in repentance for all your formet offences; you may begin with feruour to amend them in the other. The laſt Saturday in each Month will be moſt conuenient for this deuotion, it being a day of abſtinence; and auoyds thereby both the trouble of dyet, as alſo of obſeruation.

You hauing made choyce of the day: the next is to reſolue to ſett all worldly buſines (for that tyme) aſide; and, ſo farr as your preſent condition will permitt, you

must be retyred from all companie and conuerſation, which may be occaſion to diſſipate and diſtract your minde from true heauenly thoughts: withdrawing your ſelfe by a true ſpirituall Retreate into the quieteſt place for your better vnion with God, and as to a happy ſolitude; there hart to hart alone, to treate with him all your corporall, and ſpirituall neceſſities. This is ſo great a grace, and ſo ſingular a mercy, which he moſt fauorably affords you; as had it been granted to manie, who are now without redemption in Hell, they would thereby haue made themſelues happy for all Eternity. Bleſſe therefore, and adore Gods infinit great goodneſſe to you, for ſo gracious a fauour: and reſolue firmely to make good vſe of it, by ſpending that day in thanks-giuing for his ſo innumerable great benefits of your Creation, and Redemption, and for ſo manie powerfull

meanes to bring you to that happy end of Bliſſe, for which he made you. And endeauouring to employ that day, as if it were to be your laſt: diſpoſe your ſelfe to a preparation required to dye inthe happy ſtate of Grace.

Conſecrate that day in honour of the holy retreates which IESVS-CHRIST ſo frequently vſed to make in prayer, and ſolitude with his heauenly Father: and let your comportment and conuerſation be, as in the diuine preſence of God: in imitation, and adoration alſo of that great modeſtie, recollection, ſilence and feruent prayer of our ſaid ſouueraigne Lord.

You muſt not paſſe the ſpirituall exerciſe of this deuout day, without the choyce of ſome fitting ſubiect for mentall prayer; for which, and for breuity ſake, I muſt referr you to thoſe short, but moſt ſolid and deuout meditations of that holy Bishop of Geneua, in his In-

troduction to a deuout life. *part.* 2. *ch.* 9, of Mans Creation &c. or to a meditation vpon the 4. laſt, to witt; *Death*, *Iudgment*, *Hell*, and *Heauen*; which may be alſo a verie fitt and a compleat employment for this day: or the like (as your ghoſtly Father is beſt able to direct you) which being ſeriouſly, and deuoutly pondered, they will ſtirr vp in your ſoule ſuch affectiõs as may produce the fruit of generous reſolutions for your increaſe in vertue, and for vanquishing of your euill habits contracted.

Beſides theſe Meditations (which you muſt diſtribute for ſeuerall tymes of the day) you may alſo make vſe of ſome ſpirituall lecture, out of the Imitation, or following of CHRIST; out of the Memoriall of Granada, or ſome other ſpirituall good booke. And finally for the laſt, and principall point of this dayes holy exerciſe; I recommend to you (a-

boue all the reſt) that you employ it principally to make a verie ſerious reuew of the preſent ſtate of your ſoule, and what accompt you could giue to that dreadfull Iudge, were he then inſtantly to demand of you the reckoning for your ſtewardship; and for all the talents both of nature, grace, and fortune, which he hath lent you till that preſent day, to be employed for his greater glory, and for your owne ſouls health. Call to mind how faithfull you haue been herein; and what ſatisfaction you were able now to render him for all your thoughts, words, and deeds; what progreſſe you haue made in vertue, and what vnruly paſſions, or ſinfull habits you haue maiſtred; or rather haue you not been guilty, and much to blame, for the contrary, in them all? In fine you muſt make a verie carefull and diligent examen of Conſcience; and eſpecially, wherein you

haue moſt offended God that Month. Endeauour to ſtirr vp true ſorrow aud repentance for them; and make a firme purpoſe to amend for the future, and to auoyde the occaſions of your ſinne; and finally to embrace the meanes which may be moſt efficacious to obtayne ſuch vertues, as be verie effectuall to that end: for by true preparation to an entire and contrite Confeſſion, you rightly diſpoſe to the next dayes holy Communion; and to receiue thereby the happy effect, and grace of thoſe diuine Sacraments, which will much ſtrengthen your ſoule to begin the next Month with new feruour; & you will be exceedingly enabled alſo to amend your former faults, & to ſerue God much more faithfully for the tyme to come.

But if vpon this diligent reuew, and ſtrict examen of your ſelfe, you ſhall perceiue anie ſpirituall

amendment of your former life; giue then moſt harty and humble thanks to God, and beſeech his diuine aſſiſtance that you may ſtill amend.

If yet ſome (not acquainted with this deuotion) shall demand, for their further ſatisfaction; wherefore this manner of ſpirituall Retreate is to be practiſed; I anſwere; that one but indifferently verſed in the holy practiſe of that other longer ſpirituall Exerciſe of eight, or tenn dayes ſpace, will verie eaſily perceiue the ineſtimable and heauenly treaſure, which is to be reaped by this the true abridgment of the other; and which contayneth in briefe, what the other doth much more amply, & at large: and therefore it were exceedingly to be wished, that all Chriſtians (who haue good leaſure, and oportunity) would make vſe of ſo powerfully a conducing helpe to their owne eternall ſalua-

tion; as sometymes to take the longer spirituall exercise of eight or tenn dayes space; it being a most singular meanes to obtayne Gods heauenly grace to liue as we ought, in that present vocation, to which his diuine Prouidence hath called vs: it is also a verie soueraigne remedy to cure our euill inclinations, and to subdue our strongest, and most vnruly Passions: it greatly helpeth vs to roote out our euill habits, and is the truest phisick, whereby to purge our soules from sinne, and to establish it in the state of grace: it is a singular good meanes to renew the former feruour of all our good purposes; and to rectifie all the affections of our minde. All which celestiall benedictions, as they are sufficiently experienced to be reaped by those longer spirituall Exercises; so they may well expect a proportionable share; who shall monthly make vse of the shorter, or of one day, as

an abridgment of the ſame deuotion; eſpecially they being made as a preparation to death, and a diſpoſing our ſelues to that happie ſtate, wherein we would deſire to be found at the ſummons of a dreadfull Iudge.

Finally your intention for this holy exerciſe muſt be to learne thereby Gods bleſſed will, and to craue his grace for a conſtant reſolution to accomplish the ſame: reſoluing, by that heauenly helpe to amend your former faults; for the beſt purpoſes not put in execution, are but as blaſted flowers which neuer giue fruit; it being in the practiſe only, wherein the true profit of all ſolid deuotion conſiſts; and Heauen (it's glorious reward) is obtayned by deeds; and not by anie purpoſes, or deſires alone: yea the ſpeedieſt way to the happy ſcience of true perfection is to ſtudie little, and to doe much: for the much ſtudie to know perfec-

tion; as sometymes to take the longer spirituall exercise of eight or tenn dayes space; it being a most singular meanes to obtayne Gods heauenly grace to liue as we ought, in that present vocation, to which his diuine Prouidence hath called vs: it is also a verie soueraigne remedy to cure our euill inclinations, and to subdue our strongest, and most vnruly Passions: it greatly helpeth vs to roote out our euill habits, and is the truest phisick, whereby to purge our soules from sinne, and to establish it in the state of grace: it is a singular good meanes to renew the former feruour of all our good purposes; and to rectifie all the affections of our minde. All which celestiall benedictions, as they are sufficiently experienced to be reaped by those longer spirituall Exercises; so they may well expect a proportionable share; who shall monthly make vse of the shorter, or of one day, as

an abridgment of the ſame deuotion; eſpecially they being made as a preparation to death, and a diſpoſing our ſelues to that happie ſtate, wherein we would deſire to be found at the ſummons of a dreadfull Iudge.

Finally your intention for this holy exerciſe muſt be to learne thereby Gods bleſſed will, and to craue his grace for a conſtant reſolution to accomplish the ſame: reſoluing, by that heauenly helpe to amend your former faults; for the beſt purpoſes not put in execution, are but as blaſted flowers which neuer giue fruit; it being in the practiſe only, wherein the true profit of all ſolid deuotion conſiſts; and Heauen (it's glorious reward) is obtayned by deeds: and not by anie purpoſes, or deſires alone: yea the ſpeedieſt way to the happy ſcience of true perfection is to ſtudie little, and to doe much: for the much ſtudie to know perfec-

tion, and the little labour in the practiſe thereof, is the true cauſe that ſo few obtayne it.

Faile not to make your confeſſion, as if it were to be your laſt, and ſo manifeſt to your ghoſtly Father the true ſtate of your conſcience; that he may be able to giue you counſell, as well to amend your faults committed, as alſo to preuẽt them for the tyme to come: for hereby you will be the better prepared for your following Communion, & to receiue much grace thereby.

This your good day of a ſpirituall Exerciſe being ended; you muſt be carefull not to precipitate your ſelfe too ſuddainly into your former worldly affaires, without firſt rectifiing your intention to the glory of God, & for auoiding of all willfull ſinne propoſing euer herewithall a carefull memory of Gods diuine preſence in all your actions: for as one newly come

out

out of a ſickneſſe, doth not rashly expoſe himſelfe to the ayre, but by degrees, for feare of a more dangerous relapſe; ſo ought not our hart (recollected by holy deuotion and prayer) ouer ſuddainly to diuert itſelfe vnto exteriour & worldly actions; leaſt our good purpoſes be ſtifled euen in their birth, or firſt conception. Conſider therefore firſt well with your ſelfe, what you are that day to goe about, and with whom to deale, and conuerſe; for therevpon you muſt firmely propoſe (and that with a true Chriſtian reſolution) to doe nothing vnworthy of Gods all-ouerſeeing view, nor of the true child of ſo louing and celeſtiall a Father.

I hauing formerly ſpoke at large of Prayer, and now here of holy faſt (the two principall ſatisfactory workes) I muſt not omit in the next place to ſay alſo a word or two of the third; which is

Of the Satisfactory worke of Almes

PRayer is good with Fasting, and Almes, rather then to lay vp treasures of gold: because Almes deliuereth from death, purgeth sinne, and maketh to finde mercy, and life euerlasting saith *Tobias. c.* 12. by which we see so well declared both the excellency, the fruit, and necessity of this great vertue; as it ought verie powerfully to excite vs to the practise of the same; which by S. Paul is called *a sweet odour*, and *a most acceptable Host to God. Phil.* 4. yea *it preuents our soules descending into Hell. Tob.* 4.

The reason is giuen by the Holy Ghost himselfe; who tells vs, that, *as water quencheth fire: so Almes doth extinguish sinne. Eccl.* 3. ô how exceeding a comfort will it be to those thrice happy soules; to heare it pronounced in their behalues, at the last dreadfull day: *come yee blessed of my Father; possesse yee the*

Kingdom &c. *for I was hungry, and you fedd me. I was dry, and you gaue me to drinke: I was naked, and you cloathed me.* &c. And what a hart-breake, on the contrary to thoſe other vncharitable and couetous wretches, to ſee themſelues condemned to the eternally tormenting flames of Hell; who might haue pourchaced at ſo eaſie a rate thoſe happie keyes, which would haue alſo opned vnto them the gates of Paradiſe! but I *was hungry, and you did not feed me. I was dry, and you gaue me not to drinke, I was naked, and you did not cloath me.* &c. and therefore, *goe yee curſed into eternall fire* &c. for you refuſing it to my true members, *the poore*, you refuſed to doe it to my ſelfe. O how happy, and truly wiſe are they, who, by right vſe of their wicked Mammon, make frends with it in tyme, by releeuing the poore: for thereby they put it out at vſe to God himſelfe,

with moſt aduantage for their owne endleſſe felicity. *Prou.* 19 17.

But ſome poore man, perchance may reply, and demand; how he ſhould either feed the hungry, or cloath the naked, who hath not where withall to ſupply his owne neceſſities? I anſwere, who hath not meanes to releeue his neighbours want; let him haue charity to commpaſſionate them, and by prayers and counſell to aſſiſt them the beſt he can: for there be ſeuerall ſortes of Almes (ſaith S. Auguſtin) whereby our ſinnes are pardoned; and (of them all) the beſt is to pardon iniuries freely from our hart; to loue our Enemies; to doe good for euill; and to pray for them who hate vs: for this is Almes of the heigheſt eſteeme with God; whoſe heauenly grace enables the poore to practiſe it, as well as it doth the rich: and therefore none muſt pretend to be exempt from the practiſe of

giuing Almes, when either corporally, or ſpiritually our Chriſtian duty ſhall oblige vs therevnto.

Reade the 4. chap. of Tobias; where you ſhall amply ſee expreſſed both the effects, the obligation, and circumſtances of giuing Almes: to which remitting you; I will proceed to what I intended to propoſe in the

Seuerall vertuous Exerciſes; whereby to regulate our actions for the better obſeruance of Sundayes, and other Feaſtes, commanded by holy Church.

BEſides the daily and preciſely requiſit nourishment which neceſſity requires for entertayning our corporall health, and vigour for performance of ſuch duties as God requires of vs; the practiſe euen amongſt the holieſt Chriſtians in the primitiue tymes allowed ſome mutuall inuitations to their little feaſtes called *Agape*, or *cha-*

ritable banquets, whereby more firmely to eſtablish true loue and charity amongſt themſelues, and alſo to relieue the poore with what was left. So in like manner both God, and his holy Church haue prouided for the ſpirituall nouriture of our ſoules; that beſides the ordinary, and daily food for them by prayer, and other vſuall exerciſes of holy vertue; vpon Sundayes, and other feſtiuall dayes, we should feaſt our ſoules by more plentifull variety of their true ſpitituall nourishment.

And for this end, it is firſt to be obſerued; that we ought to be much more retyred, and farr more aſſiduous at our deuotions vpon theſe dayes, then at other tymes; the other dayes being allotted to prouide for our corporall neceſſities: but theſe are appointed expreſly, both by God, and his Church, to be employed in his diuine ſeruice, and for the ſpirituall

neceſſities of our ſoules, which is the end, and motiue of their inſtitution; thereby to afford vs good leaſure, and oportunity to feed vpon the grace-conueying Sacraments, which we ought at thoſe tymes more deuoutly to frequent, according as each ſeuerall condition may require. And for further direction therein, I remit you to B, Sales, in his Introduction to a deuout life *part.* 2. *chap.* 19. about Confeſſion. And to the chapter following for frequenting the holy Communion.

Wherefore they doe not ſanctifie the Sabboth day, who ſpend it in feeaſting, ſporting, or in meere idle conuerſation: for the precept ſaith not, *thou ſhalſt feaſt, and ſport the Sabboth day*: but *thou ſhalſt ſanctifie the Sabboth day*; that is, by vertuous exerciſes, to ma e that day more holy then the reſt: for it is not the day that ſanctifies the workes which are done in it; but the

workes doe ſanctifie the day, and makes it holy. Nor is one day more holy then an other, but becauſe it is ſpent in more holy and pious employment: and therefore, as vertuous actions doe ſanctifie the day: ſo vicious, doe prophaine the ſame. And hence it is moſt euident that God did not forbid the Artificer, or laboring man their honeſt, and induſtrious labour vpon the Sabboth day, that he should dance or ſport, and ſpend that day in ſloath, or ſinfull conuerſation: no doubtleſſe he forbid thoſe ſeruill workes (which are good in themſelues) to the end we might haue leaſure to employ the day in ſpirituall and holy Exerciſes for his glory, & the greater good of our ſoules; by frequenting the Sacraments, Sermons, ſpirituall lecture, and other deuout exerciſes of vertue. And yet if we examen but the practiſe of moſt mens actions of this ſinfull age; we ſhall find,

find, that the chiefeſt difference which the Libertins now giue to the Sabboth, and other holy dayes aboue the reſt; conſiſts but in better cloathes, greater cheere, and much more idleneſſe, then vpon other dayes. So that, whereas the inſtitution of thoſe ſolemne feaſtes were firſt to purge our ſoules from ſinne, contracted by the ſecular negotiations of the weeke-dayes paſt; we much rather defile our ſelues, as ſwyne wallowing in the myre; to whom God ſpeakes by his Prophet *Amoſ. c. 5. Ihaue with deteſtation reiected your ſolemnities*: and truly with great cauſe; for to ſolemnize the holy dayes after ſo ſinfull a manner, is much more beſeeming the ſenſuall Epicures, and the faithles Atheiſt, then true Chriſtian Catholiks: nor is God ſo heighly offended in anie other dayes of the weeke, as he is vpon theſe; wherein there is giuen ſo great occaſion of much more ſinne

by the vſuall exceſſe of good cheere apparell, and idleneſſe; the three proper inſtruments, for Gluttonie, Luxury, and of ſeuerall other ſortes of ſenſuall vice; ſuppoſing (as I ſaid) that ſinfull exceſſe be committed therein: for both better cheere, and apparell, may be then vertuouſly vſed, aswell in due honour of the day; as alſo by frendly hoſpitality, to preſerue true loue and charity with our neighbour.

Nor doe I here intend to cry downe with the ouer-tyranous Preciſian Sectaries all honeſt and publike recreations vpon theſe dayes, in the afternoone (the Sermon, and Euen-ſong being done) No they hauing ſpent well the morning; and done alſo their afternoons duty to God in the Church, he will be farr from taking offence at honeſt and innocent recreation; whereby poore ſeruants, and others, now dulled with the whole weekes worke; may then

haue ſome little freedome for relax ation of minde. and to reuiue, and cheere vp their ſpiritts, to begin with fresh courage againe their accuſtomed labour. And to hinder them of this innocent paſtime doth much rather reſemble Puritanicall cruelty, then anie vertue, or true Chriſtian deuotion; which comming from the holy Ghoſt, cannot be in that ſeuere ſpirit of cruelty and rigour; but in his ſpirit, by whom *all thinges are ſweetly diſpoſed. Wiſd.* 8.

Now as concerning your ordinary deuotions (if leaſure, and good commodity will permitt) after your daily morning prayers and other vſuall deuotions, make ſome more then ordinary ſpirituall lecture: ſay your Euen ſong alſo after dinner, and heare ſome good exhortation (if oportunity be offered) and let not the whole day paſſe without ſome good worke; as in viſiting ſome ſicke perſon, or

to comfort ſuch as either corporal ly, or ſpiritually may moſt ſtand in need of your helpe: or finally, to exerciſe at the leaſt ſome one of the holy workes of mercy. Take more tyme on thoſe dayes for rea. ding ſpirituall bookes, and make a diligent examen of your laſt weekes comportment towards God: whether faithfull in your good purpoſes for the amend- ment of your life; or if not rather worſe by continuing and increa- ſing your former bad habits. Whereat confound your ſelfe, and renew with great feruour your former Reſolutions of amendment, and with the next new weeke, be- gin alſo a new reformation: *for there is no better way* (ſaith holy Sales) *to end happily a true ſpiri- tuall life, then daily to begin the ſame*: and it is greatly nourished by this enſuing help

Of ſpirituall lecture; a proper Exerciſe for all feſtiuall dayes.

SPirituall lecture is a holy Magazen which doth furnish both our memory and vnderſtanding with pious thoughts for heauenly contemplatior, whereby to vnite vs to God: it excites vs to the practiſe of vertue; and therefore, though it be daily neceſſary for the vertuous ſoule; yet principally to be practiſed thoſe dayes peculiarly dedicated to the diuine ſeruice of God, to whom we ſpeake by prayer, and by ſpirituall lecture God ſpeakes vnto vs. Which two holy Exerciſes haue great connexion, and are mutually maine helpes each one to the other: and as meate and drinke are both needfull nourishments to the body; ſo theſe are as neceſſary for the ſoule.

Omit not therefore daily to giue your ſoule this neceſſary ſpirituall food, at ſuch tymes as you finde

the beſt leaſure for it. Your reading may be in the Imitation, or following of CHRIST; in the Saints liues; in ſome of Granada his workes; in the Introduction to a deuout life; in the Spirituall Combate; in the Holy court, or the like, But to performe your ſpirituall lecture with beſt profit, a good methode therein is verie neceſſary, for which you may briefly obſerue as here followeth.

Firſt, placing your ſelfe in Gods diuine preſence (as in prayer) raiſe louingly your hart to him, & humbly craue his grace to make profit of what you are going to reade.

2. Reade leaſurely, and not as if you deſired to ſee quickly an end of the booke: but meeting with ſome good point for your inſtruction; pauſe there, and conſider it with leaſure, and good attention, as if it were God himſelfe who ſhould ſpeake thereby to you: which done, then goe on, and

ſtill practiſe the ſame.

3. Reade not for curioſity, but for deuotion, & thereby to learne the true practiſe of vertue, and to inflame the will to embrace it; much rather, then to informe the vnderſtang what it is. Sticke not to reade the ſame booke (if it like you well) twice, or thrice ouer; for it is the leaſurely, and perfect diſgeſtion which breedeth the pureſt blood.

4. A quiet and repoſed minde is neceſſary for the reaping profit by reading: for as vnquiiet water reflects ſuch broken and confuſed ſpecies of the shadow which is caſt vpon it, as one ſcarcely can perceiue anie true proportion thereof; ſo likewiſe it is the verie ſame with an vnquiet, and troubled minde with anie paſſion; which is vncapable then to make anie profitable conception (or but verie vnperfectly at the leaſt) with the beſt ſpirituall bookes; by

reason that it being disquiet in it selfe; it needs must reflect but broken and confused conceptions of what is reade.

Finally with a recollected and quiet mind, in reuerence and deuotion, let your reading be not so much by way of studie to know; but rather in the spirit of true pietty, to draw from thence some spirituall profit for the good of your soule: and faile not also to draw from your reading some good point in particular, which may incite you to the holy practise of piety; standing euer most carefully vpon your gard against it's greatest enemie, that pernicious Sloath; which once getting roote in your hart, it will endanger the greatest vertue in your soule. This dangerous vice of spirituall sloath, and teadious vnwillingnesse to all exercise of vertue, I will endeauour to destroy by the ensuing article

Of ſpirituall Sloath, and Indeuotion.

THis vice is properly a languishing of the ſoule; a dulneſſe of the mind, and an vnpleaſingneſſe of the will towards all ſpirituall deuotion, which declines vs from pious exerciſes, and makes vs negligent and vnwilling to the practiſe of vertue, it inclines vs to giue ouer our accuſtomed prayers; or at leaſt to performe them but verie negligently, and only by halues.

The great danger of this ſinne is ſufficiently declared by thoſe words of our bleſſed Sauiour, *Mat. 7. the tree which beareth not good fruit ſhall be cut downe, and caſt into the fire*; and it is neuer ſo predominant, as vpon theſe feſtiuall, and conſecrated dayes to Gods glory, and our owne ſoules greateſt good. Againſt which Capitall vice & ſource of ſo much ſinne; our ſoueraigne remedie muſt be to

haue recourſe to God by frequent and earneſt prayer; that he vouchſafe to enkindle in our harts the ardent flame of deuotion, and the true feruour of Pietie.

Obſerue punctually the accuſtomed tymes for your prayer, ſo farr as conueniency will permit. Quitt not your former vſuall holy exerciſes, though they ſeeme neuer ſo barren and dry: yea though your fancy doth perſwade, that they nothing auaile you; yet be but faithfully patient with true humble perſeuerance, and God will at laſt not faile to beſtow both comfort, and his holy bleſſing vpon you.

It is alſo a great helpe againſt this ſpirituall Sloath, and indeuotion, to reade the liues of Saints; and to conſider attentiuely therein, the great feruour and deuotion wherewith they ſerued God. And aboue all it might aboundantly ſuffice to cure our ſinfull ſloath, by conſidering the inceſſant, and

moſt painfull labours, which IESVS-CHRIST, the eternall Sonne of God did take for our Example, and ſaluation; hee ſpending frequently whole nights in prayer to his heauenly Father in our behalfe: what weariſome iourneis through ſeuerall Prouinces made he to inſtruct, and to cure the infirme, both in body & ſoule. It may well cõfound vs alſo to conſider with what faithfull alacrity the Apoſtles made their continuall pilgrimage about the world to plant the holy Goſpel for the ſaluation of ſoules, and with what cheerefull conſtancy they gaue their liues for the glory of God. Finally by what other way haue ſo manie glorious Martyrs, Confeſſors, and Virgins obtayned their immortall crowne of Bliſſe; but by conqueringe ſloathfull ſenſuality in the common combat againſt flesh and blood; whereby this dangerous enemie, (Spirituall ſloath, and indeuo-

tion) being ouercome, Gods holy will commands, and our corrupt nature is ſweetly ſubdued; and then takes pleaſure to obey.

Hitherto, hauing in firſt place propoſed Gods diuine Preſence, & true purity of intention, as the two eyes whereby to direct all our actions to their happie end: the next was; how we ought to regulate all our actions, from our riſing, vntill that we goe to bedd: after which I shewed how God was to be honoured by Prayer, by ſacrifice, and by the practiſe of other principall vertues; and laſtly by the right obſeruance of the Sabboth, & other feſtiuall & faſting dayes. It therefore now remaynes, that the next Rule should be to regulate both in generall, and particular our Conuerſation; which is ſo ouer ſpreeding a tree, as it extendes vnto all the reſt of our actions, by the multiplicity of its ſeuerall branches; whereof ſome being ſuperfluous, others de-

fectiue, and manie verie hurtfull and vicious: therefore a particular instruction is here necessary, to teach vs how rightly to rule and cultiuate this vnruly plant; which, by Gods helping grace, shall be by

THE SIXT RVLE.

Regulating our Conuersation, aswell in generall, as in particular; and recommending to vs what is laudable therein; and disswading from what is vicious.

MAN being by nature a sociable creature; must needs be pleased with conuersation and socie-

ty; God hauing giuen him vnderſtanding to learne, aud interiourly to conceiue; as alſo ſpeach exteriourly to communicate the ſame vnto others; and therefore we ſee that he hath not imparted to all men equally the ſame perfections, & talents; but ſome to one, & ſome to an other; to the end that by a mutuall communication, they might help one an other; as he alſo sheweth by the very fruits of the earth which are differently produced, according to the ſeuerall Clymats of the world: that by a mutuall exchange (as need should require) Men might be forced to vnderſtand the dependance which one hath of the other; and thereby be induced to mutuall loue and aſſiſtance. Conuerſation therefore being ordayned by God, as naturall to man; the right vſe of it, is both neceſſary, and verie laudable, and only the abuſe thereof to be auoyded; which being the taske here

vndertaken by this preſent Rule; let vs examine wherein it is moſt ſubiect to faile: and endeauour to apply ſome good remedy therevnto. For which I can conceiue no better way; then firſt briefly to declare, what is required for a true laudable Conuerſation. Then ſecondly to ſhew how it may be obtayned: and laſtly to make appeare in particular, wherein it is both ſinfull, and vicious.

What conditions are required for a laudable, and true Chriſtian Converſation?

CONuerſe yee worthy of the Goſpel of CHRIST (ſaith the Apoſtle: *Phil.* 1. our Conuerſation muſt be anſwerable vnto the ſpirit and Goſpel of IESVS-CHRIST: that is, holy, humble, mild, pure, affecting eternall things, and deſpiſing temporall; ayming at the Imitation of our

moſt perfect and holy originall, the Incarnate Sonne of God: who being our forme and true model; our Conuerſation ought to be drawne thereby, as coppies in imitation of his, the beſt we can. *Our Conuerſation* (ſaith holy Sales) *muſt be modeſt, without affectation; free, without auſterity; ſweet and pleaſant, without oſtentation, gentle without contradiction, except to good purpoſe*, and with great modeſty. Finally it muſt be ſweet, modeſt, and milde in words, and behaueour; auoyding all vehemency, and choler, sharpneſſe, bitterneſſe, vanity, inſolency, and rudeneſſe; which may be diſpleaſing or troubleſome to anie: as alſo, all immodeſt, or vnſeemely diſcourſe; all imperious geſtes, and tone of commande muſt be auoyded, they being offenſiue to others in companie, as is alſo all melancholy or diſtaſtfull ſadneſſe; we muſt vſe affable and courteous carriage towards

ards all : *yeelding , and accommodating our ſelues vnto others* (ſaith S, Ambroſ.) *with moderation in commande ; with affability in diſcourſe ; with reſpect , and ciuility in words ; with patience in harkning without interrupting ; with modeſty and good grace, and with a cheerefull countenance* All which hath incredible power to draw and gaine the harts and loue of men : for ſweetneſſe, good grace, & ciuill affability are as the flowers of a true vertuous Conuerſation and they ſet it out with ſo pleaſing a luſter, and produce ſo great fruit of edification thereby ; as it is moſt admirable to be reade of S. Lucian that bleſſed Martyr ; whoſe winning and attractiue power was ſo verie great in his outward modeſty , comely comportment , and good grace in his conuerſation ; as the verie ſight thereof had force to mooue the perſecuting Pagans to embrace the Chriſtian Faith : &

Maximian the cruell Tyrant (who put him to death) vnderſtanding with great admiration , what had hapned; he deſired, out of vaine curioſity , to behold the man : but fearing too much influence of ſo powerfull an obiect to conquer his malice , and to commande his affection to the Cath. Faith : he cauſed a curtin to be drawne ; that lookeing confidently through the ſame , he might ſatiate himſelfe with the aſpect of that bleſſed Man: as you may reade at large in Surius. *Ianuary the* 17.

You behold in this comely mirrour of true modeſty , it's power in Conuerſation to gaine the harts of all people ; how gratefull it is to God , and his Angells , and how much it is honoured by men ; as may well alſo appeare in what we reade of S. Bernard, who by his example of this vertue had brought his Religious to ſo perfect imitation ; as Pope Eugenius , and his

Cardinals comming to Claraualle; they could not abſtayne from powring out manie teares of conſolation, to behold the verie exteriour carriage, and ſo edifying a comportment amongſt his religious brethren.

In ſumme, true Chriſtian and laudable Conuerſation, is a meane betwixt two extreames; neither inclining to the one of a meere ſecular iollity; nor yet bending to the other of an imprudent auſterity; but rather (as beſt becomes the teſtimonie of a good conſcience, and a true Chriſtian, and modeſt liberty) it muſt conſiſt in the meane of a ſweet, well-pleaſing, and humble modeſtie; well tempered with a cheerefull countenance, & with affability of ſpeach alwayes willing and readie to doe what good we can for anie; for the verie manner of doing a good turne is frequently of much more power to gaine loue, then is the

thing it felfe which is done. And to conclude: true perfect, and right Chriſtian conuerſation muſt be anſwerable to the notion which is giuen by S. Paul; by *being an example to the faithfull in our ſpeach, and comportment; in Charity, in faith, and in Chaſtity.* 2. *Tim.* 4. with edification to all, but chiefly to the enemies of the holy Cath. Church: *hauing your Conuerſation good amongſt the gentils* (ſaith S. Peter) *an example in good workes* (addeth S. Paul) *in integrity, irreprehenſible; that he who is on the contrary part, may be afraide, hauing no ill to ſay of you.* 2. *Tim.* 7.

This is the conuerſation which IESVS-CHRIST; and his Apoſtles require of vs; & which is euer to be accompanied with theſe 4. requiſit circumſtances. Firſt, with choyce of good company 2. with a right intention. 3. with innocency. And 4. with moderation: for by exceſſe we are cloyed, euen

with the honny combe. *Prou.* 25.

Let finally all your diſcourſe be well ſeaſoned with prudence (ſaith the Apoſt. *Coloſſ.* 4.) that you may know, how, and with whom you are to conuerſe, and to comport your ſelfe with euery one according to their talent, and ſeuerall condition; whereby accommodating your ſelfe vnto all, you may keepe charity with all, and become gratefull and pleaſing vnto euery one. To conclude: the beſt conuerſation in this world, is that which moſt reſembles what is amongſt the Saints in Heauen; which only conſiſts in praiſing, and glorifiing God. *Pſal.* 149.

The meanes, and beſt expedient to obtayne true Chriſtian, and laudable Conuerſation.

BY the premiſſes you vnderſtand what conditions are required for a laudable and vertuous Conuerſation; but becauſe

it is not ſo much the knowledge, as the poſſeſſion of what we know, which makes vs happy; therefore you may here expect ſome good expedient for gaining the practiſe of ſuch a conuerſation. Wherein for your ſatisfaction, I conceiue no humane meanes more powerfull to beget in Man a vertuous and gratefull Conuerſation; then to conuerſe with ſuch perſons, as frame theirs according to the former conditions; for they are to vs as a true lookeing-glaſſe; wherein beholding our defects, we are mooued by a wholſome confuſion both to hate, and to amend them. This is ſo well experienced a truth, and ſo truly conſonant to reaſon; as therevpon that common prouerb is well grounded which ſaith: *tell me what companie thou keepeſt, and I will tell thee what thou art.* Yea the holy Ghoſt aſſures vs, *that who walketh with the wiſe, ſhall be wiſe: but the friend of fooles ſhall be made like. Prou.* 13.

The exceeding great power which conuerſation, and company keeping hath to make not only deepe impreſſion in the hart; but euen to change the ſtrongeſt inclinations of nature it ſelfe, moſt manifeſtly appeares, not only in Men, but alſo in brute, and the ſauage beaſtes: as is plaine to be ſeene in the rauenous woolfe, and in the fierce and cruell Lion; both which by the company, and continuall habitation with men, become gentle and verie familiar. And therefore if companie and ſociety haue ſo conquering a force vpon natures of ſo quite a different kind: how much more powerfull muſt it needs be, to worke vpon a ſubiect of the ſelfeſame nature, wherein, by reaſon of a Sympathy and neareneſſe of condition, mutuall impreſſions are made with farr greater facility. And this experience daily teacheth vs, ſince we ſee the great good which is

gain'd by frequenting vertuous & ciuill companie; & on the contrary, daily ſadd examples make but too manifeſt, how extreamely dãgerous it is to frequent perſons of deboiſt and ſinfull conuerſation; and what a multitude of vnhappy ſoules perish eternally thereby: for it ſtrikes their ſoules with a mortall infection more peſtilent, and contagious, then is the greateſt plague.

O Parents be yee therefore verie carefull with whom your children conuerſe; and take no leſſe heed to the example which you your ſelues shall giue them: for your comportment being their Rule; if that be vertuous; it will giue them vndoubtedly a much better impreſſion to vertue, then anie verball inſtructions: for *to vertue* (ſaith Seneca) *the way by example is short; but by words it is verie long*: and we beleeue our eyes, much rather then our eares; which

gaue S. Gregory good cauſe to call Example, *a liuing leſſon*, becauſe it is perſwaſiue, aboue all the reſt.

This great power of perſwaſion had S. Auſtin our Apoſtle, and his fellow brethren, by their vertuous life and Conuerſation in that happy worke of conuerting our firſt English Aunceſters from Paganiſme to the Cath. Faith: our Chronicles mentioning that it was their holy life, and religious behaueour which firſt diſpoſed King Ethelbert to a good opinion of that Religion, which had taught them the practiſe of ſo great Charity and contempt of all worldly commodities: which pious opinion of the holy Cath. Faith, being ſoone after perfected in him by Gods diuine grace; he became a moſt zealous good Chriſtian, and endeauored all he could to promote throughout his Kingdome, the bleſſed Goſpel of IESVS-CHRIST.

To this good meanes of example for gaining a vertuous Conuerſation, you muſt alſo adioyne a great vigilancie ouer all paſſionate motions which may happen in the vnexpected, and exaſperating occaſions of that day; wherein foreſeeing the danger; you may in quiet peace and mildenes, more eaſily preuent the malice, both of your ghoſtly, and worldly enemies.

2. It will be of great importãce, that we propoſe to our ſelues, as a Patterne, ſome Perſon in particular, who is endued with this perfect Conuerſation: *goe to Campagnia, and imitate Paulin*, ſaid S. Aug. as giuing counſaile to ſome who deſired to aduance themſelues in this perfection. But our chiefe Patterne, and beſt Modell which we are principally to imitate (as neare as we can) is the conuerſation of our diuine Originall, the eternall Word Incarnate, here conuerſing vpon earth with ſo great mildeneſſe

and hnmbleneſſe of hart amongſt Men. This is the leſſon he ſo expreſly recommended to vs to learne of him: *Math.* 11. where it is to be obſerued that he ioynes theſe two vertues, *Mildeneſſe*, and *Humility* togeather; becauſe they cannot well be ſeparated; Humility being properly the interiour ſweetneſſe of the minde; as is Mildneſſe the exteriour expreſſion of the ſame: the former is grounded in a true Chriſtian hart, and the latter dwells vpon his contenance; which hauing its dependance vpon an humble hart; no Choler can make impreſſiō in ſuch a countenance; nor anie ſigne of anger can reſt vpon that eye: no complaint can be hard from that mouth, nor anie bitterneſſe from ſuch a tongue: no ſchowling frowne appeares in that brow, but all is ſweet and amiable, both to God, and Man.

You haue ſeene what condi-

tions are required for a vertuous and laudable Conuerſation; as alſo the beſt expedient whereby to obtayne the ſame. It now followes in good methode, that I declare which are the vicious branches moſt deſtructiue to Chriſtian conuerſation; that they firſt being cutt off, and ſeparated; our conuerſation may become, grateſull both to God and Man; and produce in our ſoules moſt bleſſed fruit for Eternity.

But to preuent in the beginning a common obiection, wherewith the enemies of all holy Conuerſation endeauourto poſſeſſe the ſenſuall Libertins & thereby to deterr them from embracing it: we muſt here firſt obſerue how they would haue all to beleeue, that honeſt recreation, and ciuill myrth are incompatible with this vertuous and laudable Conuerſation; then which nothing is mote falſe, as by what here followeth will verie plainly appeare.

Ciuill Myrth, and cheerefull Alacrity, are well beſeeming true Chriſtian Conuerſation.

ALthough alacrity in Conuerſation, cheerefulneſſe in countenance, and myrth in fitting recreation are exceeding commendable, and by no meanes to be excluded from true Chriſtian conuerſation: yet the Diuell, and his impious inſtruments would make vs beleeue, that vertue, & myrth, pietie, & cheerefull recreatiõ, can by no meanes be aſſociated togeather; wh'ch is a moſt malicious falſity; for God commanding his children *to ſerue him with, ioy. Pſ.* 99. forbids all ſadneſſe, and Melancholy; yea myrth with a pure intention may be meritorious, as well as our prayer.

Bleſſed Sales (that great Father of ſpirituality in his tyme) had a moſt pleaſant and winning ſweetneſſe both in his words, and be-

haueour. S. Antonie had ſo very cheerefull a countenãce, as in a multitude he was eaſie to be kno wne, euen by ſuch as had neuer ſeene him before. Yea Palladius recompts that one might haue beheld thoſe holy Fathers of the Deſert, by their only outward aſpect, to haue manifeſted abundantly the inward purity of their happy ſoules; and to haue enioyed vpon Earth farr greater felicity, then the whole world had been able to afford them; no melancholy hruing power to ceiſe vpon their harts, which were ſo truly vnited to God himſelfe. This *makes them truly ioyfull, and their faces cheerefull like to the Saints*, *Iudith.* 16. By all which we now ſee that Saints haue not ſadd, nor melancholy, or penſiue countenances; but ioyfull, cheerefull, and merry, as become their happy conſciences. And by this, I hope, you ſufficiently perceiue, that

cheerefulnes in aſpect, and a pleaſant countenance doe well accord with true vertuous Conuerſation.

And now that innocent harmeles myrth, and gratefull alacrity, is nowayſe vnbeſeeming the ſame, neither examples, reaſon, or authority can be wanting to make manifeſt ſo apparent a truth: no for true pietie and right Chriſtian deuotion exclude not affability, nor doe they hinder fitt recreation or honeſt and innocent myrth, (wherein modeſty refraynes all vicious exceſſe) but much rather require the ſame; for a cheerefull alacrity, with a pleaſant modeſty, is moſt commendable; and frequently gaines much more vpon ſinners, for their amendment; then too ſeuere, or a rigidly compoſed conuerſation; which being ſo auſtere, would become vnpleaſing; yea cauſe auerſion, and but diſcredit true deuotion and piety;

which is ſweet, pleaſing, cheereful, & full of content; and thereby becomes attractiue, and is neither tedious, nor difficult.

Manie Saints haue been of this pleaſant humour and full of innocent and pleaſing ieſtes in their diſcourſe. S. Greg. Nazianze recordes of thoſe two great Saints, and moſt illuſtrious Prelates. S. Baſil, and S. Martin, that they ſo ſeaſoned their Conuerſation with pleaſant and gratefull ſpeaches, as they were able thereby to haue diſſipated the darkeſt cloude of melancholy from the moſt deiected hart: the happie effects of which gratefull alacrity, the ſaid S. Baſil hauing well obſerued by experience; it gaue him iuſt occaſion to wish that other holy perſons would alſo mixe their Conuerſation with the like innocent, and true ſpirituall myrth: wherein that moſt renowned Heros of our Cuntrye Sr. Th. More, in all

his Conuerſation did excell in facetions innocent myrth, which euen ſweetens deuotion, and by it vndoubtedly, manie ſoules haue been gained to God, as well as by ſerious exhortations, and the ſtrongeſt diſcourſe. S. Ignatius of Loyola was alſo farr from ſeuerity herein: nor did he approoue in his brethren the practiſe of too rigidly a compoſed Conuerſation, which much more probably, may terrifie mens minds, then gaine their ſoules. Manie Saints haue been of a pleaſant, and iocund humour, and yet of interiour great vertue and perfection. Yea vndoubtedly (and euen experience makes it manifeſt) that a good word of deuotion being deliuered with a cheerefull countenance, and with an open & frendly hart, it penetrates the ſoule, as doth a note of harmonious muſick, the eare; and takeing by that meanes a true poſſeſſion of the hart, it workes ſtrong

effects in producing good practises of vertue; supposing (as it is euer to be vnderstood) that the ieastes be alwayes religiously modest, and the intention good; it being vnlawfull in all Conuersation, and discourse whatsoeuer, to vse either scurrilous, or vnciuill words, and much lesse profane, or irreligious ieastes: or finally so carelessly to let loose the raines of temperance to vnfitting liberty; as to forget thereby Gods diuine Presence, or due reuerence therevnto, Briefly nothing ought to be said, or done in such Conuersation, which may be vnbeseeming, either the modesty, decency, Person, tyme, or place. And now true Christian Conuersation thus iustifi'd against the former calumnies: it remaines that I also shew

The lawfulnesse of moderate recreation in gaming, and fitting sports: and wherein the abuse of them consists.

WHilſt God by ſo miraculous fauours conducted the Iſraelits into the fruitfull land of Promiſſe, there wanted not malitious Spies, who by the manie falſe reports which they made of the vnwholſome ayre; badd qualities of the country, and of the barbarous fierceneſſe of the Inhabitants, ſo terrifi'd all the reſt of their brethren; as had it not been for faithfull Calib, and Ioſue (who manifeſtly refuted the falſity of their calumnious reports) they would rather haue returned to their Egiptian captiuity, then expoſed hẽſelues to ſuch inſufferable difficulties as they were made to conceiue. *Num.* 13. The Diuell and his inſtruments haue euer, in the ſelfe ſame manner, endeauoured to perſwade the world, that in a religious, and vertuous life, there is nothing but deepe ſadneſſe, and melancholy to be found; no myrth, nor anie ala-

crity to be enioyed; no other exercise but prayer, fasting, hare-cloth, and continuall solitude; whereby those persons who addict themselues to deuotion, must needs become (say they) peeuish, stupid, and verie infirme. And vpon this false perswasion; they endeauour to make men to fly both their example, and companie.

But to shew both the malice, & great ignorance where-vpon they ground this false calumnie of Deuotion, and of a vertuous life; it may suffice to shew, how both S. Thomas and Aristotle, and with them generally all Diuines agree; that to vse honest and fitting recreation, is an act of the vertue which they call *Eutrapelia*, and may properly be interpreted, *Alacrity*; or *Myrth*, which is not only laudable, but also necessary for Man; whose vigour, and spirits being but limited & verie weake; it is impossible for him to be so

continually buſied in ſerious occupations, but of neceſſity he muſt haue both eaſe and relaxation, whereby to refresh and giue new ſtrength to his ſpirits by this vertue of *Eutrapelia*, or fitt recreation; which vertue conſiſts in the mediocrity, betwixt theſe two extremes; of an exceſſe in retyrement from all fitting diuertiſement and companie, on the one ſide: & of ſpending vnworthely our whole tyme in idle paſtimes and play, on the other: but this midle way, is both lawdable, and verie neceſſary for all ſuch as aſpire to a vertuous life, after the vſuall meane.

2. Euen reaſon it ſelfe conuinces the neceſſity of this fitting recreation. For as mans body requires ſleepe, meate, and repoſe, whereby to repaire his decayed forces: ſo likewiſe his ſpirits haue no leſſe need by ſome cherefull relaxation to be refreshed and reſtor'd. This is verified by the practiſe of that

great Euangeliſt S. Iohn; who re-created himſelfe with a partridge; whereat a certaine huntſman ta-taking ſcandall; was inſtructed by the ſame S. Iohn, how needfull that innocent relaxation was for regayning new force to be em-ployed in the ſeruice of God. This is that holy intention which makes our recreation meritorious, as well as our Prayer; and which God by the mouth of his Royall Prophet hath ſo frequently recom-mended to vs; that we *ſhould re-create our ſelues in him, with ioy: Pſal. 67. reioyce yee in our Lord; and he will grant you, your harts de-ſire. Pſal. 36.* Now we truly re-ioyce in our Lord, when our in-tention, with due circumſtance, inuites vs to ſerue him by thoſe actions which we doe; and be-cauſe we conceiue it to be his bleſ-ſed will: which being the religious motiue of our recreation, it needs muſt be meritorius, and pleaſing to

God. In which ſenſe it is that K. Dauid bids vs to *ſerue God in ioy. Pſ.* 99. As truly we haue great cauſe; ſeeing that we enioy this happy meanes to ſanctifie all our actions at ſo eaſie a rate. Giue therefore this great valew, by a good intention, to all your lawfull and fitting pleaſures: reſt not in giuing ſatisfaction meerely to nature; but raiſe it to that higher motiue of Gods diuine will and pleaſure; whereby you may recreate your ſelfe in this aſſured ioy; that it will produce you happy fruit for Eternity.

Yet for all this, as there is nothing in the world but may eaſily be viciated by mans abuſe; ſo alſo recreation, which of it ſelfe is indifferent, (and rightly vſed, is an act of the aforeſaid vertue) eſcapes not to be frequently blemished by vicious circumſtances, with the foule ſtayne of ſinne: which the better to auoyde, take theſe enſuing aduertiſements.

What particular abuſes in Recreation are principally to be auoyded?

FOr better preuenting the great harme which ſo vſually happens to our ſoules, by the ſinfull abuſe of Recreation; we muſt here firſt obſerue; that it ought to be vſed with diſcreet moderation; not makeing it our chiefe employment, nor preferring it abuſiuely before the affaires which either Iuſtice, Charity, or Religion may require at our hands; nor ſpending more tyme therein, then both Prudence, and Reaſon will allow; leaſt we expoſe our ſelues to that shamefull reproach, which diuine wiſdome hath pronounced againſt them, who *make their life but a meere paſtime, and play.* *Wiſd.* 15. And neglecting their other obligations; they ſpend whole nights and dayes in gaming; and peruert thereby the true end of all right Recreation; which is but to refresh

fresh our wearied ſpirits by ſome neceſſary paſtyme: and not to weaken them the more, as thoſe people doe, who turne recreation into toyling vexation; and play into paine, both of body and ſoule; as at laſt they will be likely to finde, when rendring their accompt to God; they muſt make ſatisfaction for manie great ſinnes, occaſioned by their diſordered gaming, beſids the loſſe of their precious tyme, and temporall meanes; both which were lent them by God for a farr worthier end. O how many Prieſts will be deepely condemned vpon this verie ſchore, for neglecting their Church-duties and other obleiging offices! How manie Maiſters and Miſtreſſes, who abandoning the due care of their families, by their exceſſe in play, and other paſtimes, bring totall ruyn vpon their eſtates, and children! How manie Phiſitions, permit theire poore patients to perish,

whilſt their inordinate gaming giues them no leaſure, either to ſtudie their diſeaſes, or to aſſiſt them in due tyme! What ſatisfaction will the negligent and careleſſe Aduocate be able to render to their ſorrowfull Clyents, who are reduced to ruyn and diſpaire for looſing their ſubſiſtance, and ſo iuſt a cauſe, by their fault and negligence; who might haue procured them due iuſtice and equity; had they but taken more leaſure for it from their play? It is the like with anie Prince or Prelate, and with all other conditions whatſoeuer, who by exceſſe in gaming neglect the charge which God, and their place requires at their hands.

In the next place the ſumme is here alſo to be conſidered which we hazard in play, ſince it muſt be alwayes moderated according to our condition and meanes; and neuer amount to ſuch a quantity,

as to disable vs to performe what either due debt, or fitt maintenance of family may iustly require at our hands, both which by excesse, and too deepe play, may verie probably be hindred; to the great wrong of creditors, to the desolation of wyfe and children, and finally io the restlesse torment of a guilty conscience which permits neither content, nor repose.

It is lastly to be obserued that gaming, or fitt Recreation, is not here blamed, that being indifferent in it selfe, yea laudable with a right and moderate vse; the excesse and greate abuse of it is only reproued in them, who spend their whole tyme and thoughts vpon play: neglecting what concernes both their spirituall and temporall obligations, and giue free scope to their Passion therein. From whēce proceeds swearing, cursing, and quarrels, yea and frequently the ir finall perdition both in body,

and ſoule. And ought this to be called Recreation and play!

Thus much concerning both the vſe, as alſo the abuſe of Recreation, vpon occaſion of the connexion which it hath with humaine Conuerſation: and to proceed with order in the aforeſaid Rule for regulating alſo in other occaſions our Conuerſation: I will in the next place ſpeake likewiſe of the vſuall abuſe in eating and drinkeing & what comportment is to be vſed at the table: for which take this aduertiſment

Concerning Temperance: and our comportment at the table.

OVr body being giuen vs by God, as a ſeruant to aſſiſt the ſoule in her operations for Beatitude: we are bound to nourish it: yet ſo as it may be without all preiudice to that our happy end. We are therefore to be carefull that vnder pretext of ſatisfiing the neceſſity of

nature, we ſatiate not the ſenſuall appetite thereof: but rather by a vertuous moderation in dyet, enable our body to performe the functions which God requires at our hands; and by that meanes, to ſanctifie euen our corporall foode: *for vertue* (ſaith S. Baſil) *conſiſts not in eating, or not eating; but in the intention wherewith we eate.* Our corporall and naturall actions are indifferent of their owne nature; yet by applying them to a good, or bad end, they take the quality, either of vertue, or vice: and therefore, *whether you eate, or drinke,* (ſaith S. Paul) *or doe anie other thing, doe all to the glory of God.* 1. *Cor.* 10.

And truly who barely conſiders the meere-action of feeding, may well be mooued to great humility thereby: ſince it is but an imperfection, and troubleſome defect, of nature, forcing man to leaue the noble exerciſes of higher

powers in his ſoule (whereby he conuerſeth with God, and his Angells) to ſpend tyme and coſt in ſupplying this his naturall infirmity, wherein he reſembles only the brute, and vnreaſonable beaſtes; and whereof the vaine delight is no longer enioyed, then whilſt the tongue is turning it in the mouth; for the wyne is no ſooner ſwallowed, but it's delight is paſt; *Ioel.* 2. O how vnworthy then of a rationall, and Chriſtian ſoule is it to offend God for ſo baſe a content; or to hazard her beatitude vpon ſo ſmall an enioyment: eſpecially if we conſider that verie meate, (be it neuer ſo dainty, coſtly, and pleaſing to our taſt) is no ſooner chewed, and ſent downe the throte, but it becomes moſt loathſome, and abominable to behold, as experience will force vs to confeſſe; when by anie infirmity we find our ſelues obliged to eaſe our ſtomakes of what we had eaten

but immediately before.

These and the like reflexions made Iob, and manie other vertuous people, euen to sigh before their meales; wherein notwithstanding meere sensuall men (like verie beastes) place so great content and pleasure, that by sinfull excesse they of tentymes most grieuously offend, and endanger the losse of their soules: becomming also by surfeit and drunkennesse much worse then the bruteſt beastes, and wholy incapable of the nobleſt functions of Man.

Now besides this great euil of Intemperance, by surfeiting, and drunkennes, considered in quality of sinne: it is also a great enemie to the life of Man, farr more dying by it (as Salomon assureth) then by the sword, and whereas eating & drinking is ordayned by God to preserue, and prolonge our life; sensuall persons abuse it to the contrary, when they striue not to go-

uerue, nor moderate their disorde-nate appetite, nor to subdue it to the Rule of Reason. And for this verie cause it is, that rarely a glut-ton liues long: or if some one chance so to doe, yet his body will be made subiect to so manie infir-mities, as he will be forced to con-fesse, that he payes deare interest for all the pleasure of his former excesse, and gluttony.

S. Augustin may be an admira-ble example for vs in this vertue of temperance: who tells vs that God had taught him so to moderate the takeing of his food (and euen his affection therevnto) as one takes phisick, which is with that consi-derate moderation, as he would not exceed the proportion conceiued necessary for his health. But this must be done without all pen-siue scrupulosity, or vnpleasing sadnesse, which (according to the Royall Prophet) is to be banish't from the table of the Iust, where *in*

the

the ſight of God, they muſt *reioyce with alacrity*. *Pſal.* 67. All quarrels muſt there be lay'd aſide, and detracting diſcourſe of the abſent; employing rather all our thoughts, & conuerſation in prayſe & gratefull thankfulneſſe to God; who *gives meate in due tyme, & opning his hād, the fills euery creature with bleſsing*. *Pſ.* 144.

In danger of exceſſe, you may doe well to call to minde the bitter gall and vinagre giuen to our bleſſed Sauiour when he wanted refreshment, by reaſon of his great thirſt vpon the Croſſe, and to remember the great and vertuous abſtinence of his chiefeſt Saints. Raiſe firmely your hart to God, and rectifie your intention in eating; that thereby you may be the more able to ſerue him. Say with a holy Eiaculation from the interiour of your hart: O *when ſhall I feed vpon the happy food of Angells in eternall Bliſſe; vpon that beatifical viſion in companie of his glo-*

vious Saints and Angells without end.
And by this meanes you may feed ſpiritually your ſoule, as corporally you doe your body; and your verie refection may be made thereby as pleaſing to God, as the ſaying your prayers.

Being now ſett downe at the table with a sharp and hungry appetite; make ſome little reflexion therevpon: as conſidering with how ſmall an appetite, or deſire, you vſually feed your ſoule by prayer, or by the practiſe of vertue; which notwithſtanding ought to be much more pleaſing to vs, then the daintieſt feaſt.

Let the memory of Gods diuine Preſence be a bridle to our vntuly appetite; lett it alſo refraine vs from all vnfitting, and detracting diſcourſes; for our corporall refection by this meanes may be made as profitable to the ſoule, as it is neceſſary for the body: it being taken by vs, not for pleaſure, and

delight ; but only as the remedy which naturall neceſſity requires at our hands.

Be not too curious, ſingular, or hard to be pleaſed in your dyet; ſince it little imports whether the ſenſuall, and greedy appetite be content, or no. Moreouer, what good ſigne can it be, that we truly loue God, and are willing to ſuffer for his ſake ; if we cannot ouercome our ſelues, & ſenſuality, in ſo ſmall a matter ; as not to be able to endure ſome little vnpleaſing morſell of meate ; which alſo being ſpeedily to become ſo loathſome and foule an excrement, *what imports it* (ſaith S. Hierome) *of what matter it be made.* It was the ſaying of a holy Man, to check thereby himſelfe, when he found his taſt diſguſted with ſome ill relishing meate ; *how muſt they be content* (ſaid he) *who would be glad of a hard, and vnſauory cruſt of the courſeſt bread for all their cheere ;*

and thou art not content, nor grateful to God for such variety of good, and costly meate; which by the sweate of other mens browes is so plentifully prepared for thy table? Take occasion to confound your selfe thereat; and command that some part of it may, (in satisfaction) be reserued for the poore, and sicke.

Call also to minde, that it is your mortall Enemie which you pamper: and therefore be verie wary that you make him not too strong for you, by putting a dangerous weapon into his hand, whereby he may worke your destruction. He is now your slaue, but will soone become your Maister, if you pamper him too daintely. Sathan hauing ouerthrown man, and all his posterity by this temptation of gluttonie, continues daily to assault vs with the selfsame battery: he knowing well, that if he can get vs once but to place our affection vpon this ex-

teſſe of ſenſuall Ryot, he ſhall afterward verie eaſily diuert vs from all other chiefe occupations, which moſt concerne the health of our ſoule.

Make good reflexion, and ponder well at your meale (eſpecially if at a feaſt) how manie pledges you haue there of Gods fatherly bounty, goodneſſe, and great loue to you: they being as manie as there be ſeuer all dishes of meate vpon the table: and how manie harmeleſſe creatures haue loſt their liues, that you might feed vpon them. O ſuffer not at ſuch a tyme ſo gracious and louing a Lord to be offended, either by ſcurrility, detraction, ſurfeits, or by anie kinde of prophaneneſſe. Call often to minde what will shortly become of that fraile flesh, which is now ſo daintely fed: when with Iob we shall ſay to corruption: *thou art my Father, my mother, and Siſter to wormes. Iob. 17.*

Finally to auoyde this dangerous exceſſe, by moderating the vicious ſenſuality of our vnruly appetite, whereby we are ſo greatly preiudiced; we muſt make ſerious, & frequent reflections vpon Gods diuine preſence, which is a bridle both to our greedy appetite, and petulant tongue, *Pſal.* 67 Our eating muſt be accompanied alſo with a pure intention of nourishing our body, to the end it may be enabled for the better ſeruice of God, by aſſiſting our ſoule in exerciſing her actions of vertue: and aboue all; let our refection be taken, in honour and homage of the refection which IESVS CHRIST here vſed vpon Earth amongſt men; that by the infinite merits thereof, ours may be ſo ſanctifi'd, as that we offend him not thereby: for by this meanes, and by a ſerious reflexion vpon the premiſſes, our corporall nourishment will become pleaſing to God, and meri-

torious of eternall reward.

You haue hard what conditions are required for a vertuous conuertion; as alſo what fitting comportment ought to be obſerued by vs: aſwell at recreation in Companie, as at the table. It remaines that I alſo shew the defectiueneſſe of ſeuerall other parts of our Conuerſation; that by foreſeeing the danger of their harme, we may auoyde the great preiudice which they vſually cauſe, both in body and ſoule. Of this ſort of vicious actions, (proceeding from an ill regulated Conuerſation) are principally theſe, whereof (as moſt harmefull) I intend briefely to ſpeake; to witt: Detraction, Rash-iudgment, Obloquie, Choler, Contention, Iearing, Mocking, prophane Myrth, vaine Singularity, vicious Loquacity, and diſorder by the tongue. Of all which now here briefly in order. And to beginn with the firſt

Of Detraction, Rash-iudgment, and Obloquie, with aduertisements and good motiues to auoyde them in our Conuersation.

DEtraction, or Obloquie is, whē we speake ill of any person in his absence, thereby diminishing his reputation, and the good opinion which had been formerly conceiued of him, by those to whome the detractor speakes. This is an vsuall vice in Conuersation; and more soules perish by it, then by any other sinne. Granada thinks that halfe the world are damned for it; and S. Bernard saith that nothing administers more matter to the fire of Hell, then Detraction. Manie are verie carefull to fly most part of other sinnes, who yet make little scruple of this. Most are too forward to say what they heare, or see; and others are as content to giue both willing

eare; and countenance therevnto; but *as the Detractor carrieth the Diuell in his mouth* (saith S. Bernard) so he who harkneth to it, *carrie's him in his eare.* Few rightly confesse this sinne, or conceiue due sorrow for it, whereby to gaine their pardon of God; and fewer make due satisfaction to their neighbour for the wrong, by repayring it. This made wise Salomon to cry out: *Who will giue a garde to my mouth, and a sure seale to my lippes, that I fall not by them, and my tongue destroy me. Eccl.* 22. for the tongue of a murmurer is worse then Hell, which only hurteth the wicked, and those who deserue it: but the tongue of a murmurer hurteth both the good and bad; yea most spite it hath against the good and vertuous.

The enormity of this sinne is knowne by the greatnesse of the harme which it procures to our

Neighbour; and the good whereof it depriues vs, is the measure of that harme: Now it is declared by the holy Ghost, that the reputation, and good-name, whereof the detractor bereaues vs, surpasseth all worldly treasure; and therefore he commands vs carefully to preserue it; *haue care of a good name; for this shall be more permanent to thee, then a thousand treasures, precious and great. Eccles.* 41. And therefore, to preiudice the good name, and reputation of our neighbour is a farr greater wrong, then to take away his life, or goods, and consequently, as we would not be accompted theeues, or murtherers; so we ought carefully to auoyde this dãgerous cryme; whereby we become both the one, & the other in the highest degree; by robbing our neighbour of his good-name (which surpasseth all worldly wealth) and by a double

murther committed with one, and and the ſelfſame act of detraction; for thereby we both ſpiritually kill our owne ſoule, and deſtroy the morall life alſo of our neighbours reputation, which is ſo verie deare to him. And therefore without reſtitution of this honour, ſo vniuſtly preiudiced by detraction, neither abſolution, nor ſaluation can be expected: and how hard a ſoare that is to heale, which is made by detraction; is experienced by any, who haue but endeauored to make that difficult cure, in repairing ſo great a wrong. And moreouer it is a great iniuſtice, and breach of charity, rashly to accompt a man vicious for his former vice: for he may be amended, and haue obtayned grace. Holy Magdalen had been a great ſinner, and long continued in that vnhappy ſtate; but yet ſhee was become Chriſt's fauorit, when the rash Phariſie proclaymed her to be

a ſinfull woman; *Luke.* 7. The other was no leſſe ſinfully miſtaken, when he made ſo vncharitable a iudgment of that humble Publican of the Gofpel; for he was then iuſtifi'd, though immediately before he had been a noted ſinner: *Luke.* 18. Ananias who eſteemed S. Paul to be a fierce and cruell perſecutor; was tould from God, that he was then become a holy, and choſen veſſell. *Act.* 9.

By all which we are ſufficiently admonished to take heed of rash iudgment; and verie carefully to abſtayne from detracting cenſures; for Mans will often changes and as of a great Saint, one may become as great a ſinner; ſo alſo the contrary may fall out. Moreouer the great iniuſtice of rash-iudgment is verie manifeſt; for, *Who art thou* (ſaith S. Paul) *that iudgeſt an other mans ſeruant? to his Maſtir he ſtands or falls*; his Lord is to iudge him, to whom he muſt ren-

der an accompt of his actions; and why then presume we to vsurpe that office which belongs only to him, before whose dreadfull Tribunall we all must appeare. *Rom.* 11. And it is here well to be obserued, that though the ill reports of an other may be true, yet if the sinne be secret, and vnknowne; it would be great detraction to reueale it to them who know it not; for although the secret cryme haue wounded the sinners soule before God, yet it hath not depriued him of his good name, and reputation in the opinion of Men.

It would be therefore much more Charity, and to farr better purpose, by due fraternall correction (when ocasion requires it) to acquaint the offender in the spirit of lenity with his fault; and not by detraction in absence, to hurt greatly both himselfe and his neighbour; and yet to cause no amendment thereby at all.

Be verie carefull alſo to permit no blaming diſcourſes of ſuch perſons whom you leaſt affect, or who haue aniewaiſe diſobleiged you; for detraction will there eaſily ſlipp in; whilſt others by flattery ſpeake ill of them; and you as contented to giue eare therevnto. In ſuch occaſions endeauour to turne by that diſcourſe the beſt you can; conſidering that if for ſuch little faults thoſe perſons are ſo much to be blamed; what then might we our ſelues deſerue, if all the great crymes, whereof God ſees vs guilty, were lay'd open to Men. Let vs eleuate interiorly our harts, and craue humbly his diuine grace for the amendment of our owne great faults; which being ſo verie manie, we haue ſmall cauſe to buſie our ſelues in looking after thoſe of our neighbour: and yet quite to the contrary, none vſually doe looke more narrowly into other Mens faults

and liues, then they who make leaſt accompt of their owne; nor doe anie ſo ſeuerely examine the actions of others, as thoſe who are moſt licentious, and haue leaſt care to amend what belongs to themſelues. Be therefore verie carefull to auoyde all detraction in your owne diſcourſe, and diſcreetly endeauour to preuent it in others: at leaſt ſeeme not well pleaſed thereat; or retyre your ſelfe diſcreetly, and with the leaſt offence you can from the companie.

Auoyde as much as may be, all diſcourſe about publike, and ſtate affaires; experience well teaching vs, that through a ſeeming zeale of the common good, we are precipitately push't on to rash iudgment, & beyond the due reſpect we owe to ſoueraigne powers, and to their chiefe Miniſters; whom oftentymes we notoriouſly iniure, as alſo our owne ſoules; and ſtand there-

by engaged to much more ſatis-faction, then we can well conceiue which way to acquitt.

Finally ſpeake euill of none, but your-ſelfe; neither buſie your minde with other Mens faults; but much rather about the mending of your owne; and if by ſome detracting calumnie you ſhall be iniured; I recommende to you the vertuous moderation of that morally diuine Plato, well deſeruing to be imitated by anie good Chriſtian herein: who once being tould by his frend of a notorious detraction, whereby his Enemie had greatly preiudiced his good name; he made this modeſt and verie lawdable reply: *I will endeauour to liue in ſuch ſort* (ſaith he) *as the world ſhall not beleeue that to be true which he hath reported of mee.*

To conclude, if you heare anie ſpeake ill of their neighbour, ſay with a holy Man in the like occaſion: *O how much are we bound to God*

God for his grace, if we be not much worse our selues! And therefore who well knowes but himselfe, will neuer speake ill of an other; but rather abhorre Detraction, as an infectious poison to all good Conuersation; for which the precedent discourse now sufficing, the next shall bee

Against Ieering, Scoffing, and all prophane discourse.

THe next neare adioyning vicious branch to Detraction, & Rash-iudgment, is Ieering, and vnciuill discourse; which being so common, and verie hurtfull to all humane Conuersation, I will endeauour briefly to giue you here a character of this vice; whereby beholding it's sinfull deformity, you may the more be mooued to deteste the same.

And for the better vnderstanding hereof; it is to be obserued that there be two sorts of euill Ieer-

ters, or leerers. The first are such as mocke and scoffe at holy things, and make but a ieast of our Faith, or Religion; of Sacraments, Ceremonies, and preaching &c.: yea they prophanely sport, and make myrth with the sacred Scripture it selfe. Of these the Prophet Hieremy much complayned, ch. 20. saying; *that the word of God* (which he preached) *was made but a iest, and laughter.* Of this sort are such, as ieering, and laughing will say: *God is an honest good Man, and will not be so hard to please. The Diuell is not so black, as they paint him, Heauen is great, there will be place enough for vs all.* These and such-like sacrilegious scoffs, and mocks are most odious to God (saith the holy prouerb, c. 1.) and his manie dreadfull punishments; as likewise his angry and most fearefull threates to deride them also at the doubtfull houre of their death, ought to be a sufficient

warning for their ſpeedy amendment; as may be ſeene in this ſadd example (well deſeruing a flood of bitter teares) related by Doctor Sanders in his Schiſme of England concerning K. Henry the eight; where he attributes the deplorable deſtruction of Catholike Religion (as a maine cauſe, amongſt the reſt) to thoſe prophane, and ſacrilegious ſcoffings, and blaſphemous ieaſts of Syr Francis Bryan, the Kings boſome frend, and of the Bullins race; who thus in nature of a pleaſant ſcoffing ieaſter, laboured to pleaſe the Kings licentious and luxurious humour, by pernicious ſcoffs, and ieares at all things which were ſacred in the Church. One amongſt manie others (not the leaſt for impiety) was this; when being demanded by the wanton King, what manner of ſinne it was, to lye with the daughter, after he had abuſed the mother? *it was juſt the ſame* (quoth

this wicked Bryan) *as first hauing eaten the henne, to feed afterwards vpon her chicken*: at which the King verie lowdely laughing: *ha Bryan* (said he) *and art thou not rightly indeed my infernall Vicar*! For so his accustomed blasphemous ieasting to the King had giuen him generally that name: and after this he was commonly called by all; *the Kings Vicar. of Hell.*

By these sacrilegious and pernicious Ieeres he so fedd the Kings vicious humour, as he also freed his libidinous, and sinfull mind from all remorse; so that by little and little, his voluptuous hart became voyde of all scruple for his most horrid sacriledges; which though this irreligious Sycophant, by his deriding scoffs, had made now to seeme ridiculous to the King; yet we haue felt their sadd effects, and haue had leasure aboue sixcore yeares to deplore them; and the vnfortunate King much

more; who, being come vnto the verie point of his vnhappy death; he called for a cupp of white wyne; and as taking his laſt farewell of that his moſt impious fauorit; he dolefully pronounced thoſe diſparing words: *O Bryan all is loſt*! and ſo immediately dyed: leauing thereby for our inſtruction a ſufficient warning againſt ſcoffing, and all manner of ieſting at holy things.

The other ſort of euill ieſters, are ſuch as ſcoffe and Ieere at the defects of other Men; as did thoſe vngracious children at the Prophet Elizeus for his bald head; whom God preſently reuenged by wylde beares, who deuoured them euery one. 4. *Kings*. 2. This ſcoffing and ieering is verie vſuall at naturall defects: as at want of witt, want of comelineſſe, of riches, or ſome corporall ſenſe &c.

Others much more ſinfully mocke at deuotion and vertue: cal-

ling Piety, Hipocrisy, Patience, Simplicity & Cowardlinesse, a good Conscience, they call Scrupulosity. Affability, sillinesse: and finally there is no vertue which hath not by them it's taunt, and ieere: *for the simplicity of the iust man is scorned* (saith *Iob.* c. 12. but let them beware in good tyme, and not be deceiued; for God will not be long mocked by them, (saith S. Paul) and Michol, K. Dauids wyfe, experienced her iust punishment by a perpetuall disgrace of sterility, for ieering and deriding that holy King, when shee beheld him in great humility meanely cloathed, dancing, and playing musicke vp pona harpe before the Arke of God 2. *Kin.* 6.

But some will tell you that they meane no harme; it being only for merriment sake. Yet such laughter is not to be approoued, since it resembles that of Apes; who seeme most to laugh; when

they are ready to bite: yea ſuch laughter is oftentymes much more pernicious then the greateſt iniuries; and the damnation of theſe ieering ſcoffers at vertue, is vndoubtedly verie great; for they draw multitudes from their pious purpoſes, and good-life, by reaſon of their quips, and ieeres; which oftentymes haue more force amongſt young people, then the greateſt perſecution would haue had; they much more fearing to be confounded by thoſe ieering witts; then to ſuffer torments at a Tyrants hand. And thus theſe impious ſcoffers, both neglecting all vertue themſelues, and deterring alſo others from the practiſe thereof, are doubly guilty of a great cryme. We muſt not therefore mocke, nor gibe at anie perſon whatſoeuer: *for it is but great ſimplicity* (ſaith the Bishop of Geneua) *if we think we may mocke or ſcoffe at anie, who will not hate vs for it.*

S. Tho. of Aquino being asked what was the best marke whereby to know a right vertuous and spirituall man, If you obserue (answered he) a Man much giuen to ieering and gibing in discourse; and to take pleasure in silly and childish fopperies, either in his talke, or behaueour; esteeme him no spirituall person, although he should doe miracles: because (saith S. Thomas) his vertue is without connexion; he being seemingly serious at some exercise of piety; & yet so light and defectiue soone after in other occasions.

The precedent discourses of Detraction, Prophane talke, and scoffing, doe sufficiently manifest those great abuses in Conuersation to proceed principally from the ill gouernment of our tongue. And because there are yet seuerall others of the selfsame nature whereof I ame to speake; it will be most proper in the next place to repre-

sent

sent to you in particular the great harme of *Loquacity*: that seeing the danger thereof, we may by due moderation of our tongue, endeauour as well to remedy these abuses, whereof I haue already spoken; as also to preuent the others, which are here immediately to follow this present discourse

Of vitious Loquacity; and the much harme caused by the ill gouernment of our tongue.

THe great mischiefe, and manie dangerous euills which proceed from this pernicious vice are to be seene at large in the 3. ch. of S. Iames. And to preuent them, the holy Ghost in verie manie places of the sacred Scripture exhorts vs to haue a speciall watch and guard ouer our tongue; for who keepeth it; *keepeth his soule; but who is vnaduised to speake, shall feele euils: Prou.* 13. No sauage, nor enraged beast can be so cruell

miſchieuous, as is the tongue; for they c n only teare in pieces, and deſtroy the body; but an vnbridled tongue aſſaults the ſoule, and depriues it ſelfe of the life of grace by the mortall wound of ſinne. The Royall Prophet well sheweth his great feare of this cruell beaſt breakeing looſe, when he ſaid; *Pſal 140. Sett ô Lord a watch to my mouth, and a doore round about my lipps.* And what neceſſity there is of shutting vp, and cloſe keeping in this vnruly rebell, the great Author of nature, God himſelfe, hath ſufficiently admonished vs by incloſing it within a double fence, of teeth, and li pes; which alſo are moſt vſually to be shutt; who hauing alſo giuen vs two eyes, two eares, two hands, and but one only tongue; doth ſufficiently inſtruct vs thereby, that we ought to ſpe k but litt l; and ro heare, ſee, and doe farr more. The wiſe Man was antiently called, a Man of

fowre eares; signifiing that he harkned much, and spoke litttle; which is a quality obserued in the wisest men: as on the contrary, experience makes it manifest; that who greately abound in words, are euer barren in wisdoome; like as trees which produce most leaues haue vsually but little fruit. So children, and simple people talke and prattle most; because they want iudgment and reason whereby to rule and moderate there tongue; which the wiser sort enioying, they are much more silent: for the prudent man, before he speakes, considers manie things, (saith S. Ambros.) as first; that which he is to say, and to whome he speaketh; where he speaketh, &c to what end: for herein it is that the holy Ghost hath putt the difference betwixt the wise Man and a foole (that a foole saith all which comes to his minde, but a wise man speakes only what he hath well

considered. *Eccl.* 21. We must take much more content in harkning to others, then in speaking our selues, for by hearing others, is gained knowledge, and wisedoome; but much talking is followed by repentance. The reason is euident; for who speakes much, he considers and ponders but little; and therefore must needs commit manie errors by talking. Finally it is the spirit of all treuth which tells vs (and experience manifest's it to be true) that where there is much talke, *there is euer great scarcity, and barenesse* (he meanes both of iudgment, and witt) *Prou.* 14. and yet vanity, and desire of esteeme, still itching at the tipp of the tongue, requires much force and violence to contayne it within due moderation; which gaue Salomon iust cause to say; *that Mans greatest labour was in his mouth*, *Eccl.* 6. Because his hardest difficulty is

to gouerne his tongue. Socrates allowes two only ſeaſons wherein it is proper to ſpeake: the one, when we ſpeake that which we well vnderſtand. The other, when it is needfull, or verie conuenient to ſpeake; and that at all other tymes, it argues wiſdome to be ſilent; and want thereof, to be forward in talke: for when we finde a coffer without a locke; it is a great preſumption that it hath no treaſure within; and empty veſſels and ſhallow riuers make euer the greateſt noyſe.

By all which we may now clearely ſee how much it imports vs, to gouerne our tongue, the holy Ghoſt aſſuring vs that both life and death are in the power of the tongue; *Prou.* 12. that is, both our ſaluation and damnation (ſaith S. Io. Chriſoſtome) depende therevpon. And therefore ſeuerall of the antient Saints conſidering well the great danger of ſin

ning by the tongue ; they haue ſpent their whole liues in laboring to gouerne, that dangerous and vnruly inſtrumenr : the right order ring whereof, imports our humaine actions no leſſe; then right ruling the ſterne, doth a shipp; which though but ſmall in bulke; yet as the ſkilfull Pilot guides by it the greateſt veſſell through the moſt boiſterous ſtorme; ſo likewiſe a prudent and vertuous Man, by Reaſon, and the feare of God (keeping a ſtrong gard vpon his tongue) preſerues his ſoule from danger of beingshipwrack't by ſinne in the fury of vnquiet paſſions, raiſed by iniuries, or by any croſſe encounter whatſoeuer.

Theſe being part of the bad effects proceeding from vicious loquacity ; to which manie more might be adioyned, which experience teacheth them to their coſt, who are much giuen to this great defect in their Conuerſation : I

will ſpeak e in the next place of an other vicious branch, which ſprouts from the former, and is principally nourished by the ſame: I meane the vngrateſull vice

Of Boaſting Oſtentation, and vaine conceipt of our ſelues.

SElfe-praiſe is vngrateful to God and Man; *let an other praiſe thee and not thy owne mouth* (ſaith the holy prouerb. c. 27.) and what is more offenſiue amongſt Men, then a vaine braging boaſter of his owne worth, and actions; who though he ſeekes honour and eſteeme thereby; yet vſually he pourchaſes but ſcorne and contempt. Quarrels and manie other great miſcheefs commonly accompanie a vaine braging and boaſting proud humour; which proceeding from an inward pride, muſt needs be greatly preiudiciall toour ſoules; as being directly oppoſit to Humility, which is the foundation of all true vertue.

I denie not but that worth, and true merit well deserues to be praised; yet so, as who enioyes the guift, ought to giue the whole glory to God; who is both the Author, and owner. 1. *Tim.* 1. and therefore it is sinfull to glory in anie thing, as our owne, *for it is not he who praiseth himselfe, that is approoued, but whom God doth commend.* 2. *Cor.* 10, Yea none are lesse vertuous, then such as desire most to be so esteemed. This sinfull Folly of *Self-esteeme*, is sufficiently decryed in the Example of that boasting Phariſie in the Gospel; who presumptuously glorying in his owne good workes, and rashly censuring and dispising his poore neighbour; was most iustly condemned by IESVS-CHRIST himselfe; whilst that humble Publican, by the repentant acknowledgment of his sinne, was iustifi'd in the self-same tyme, and place *Luke.* 18.

It is also to be obserued, that ordinarily (as in the former example appeares) the greateſt vanters, are vſually diſpiſers of all other Men; whereby they raiſe incenſed enemies, who both contemne and laugh them to ſcorne: whereas if by humble modeſty they would refraine their vanting braggs of the good guifts which they ſometymes enioy aboue other Men; their abilities would be highly commended, & themſelues much honoured for the ſame: for experience makes it manifeſt, that the humble minded man, whilſt he thinks better of all others, then himſelfe; he will be both loued and eſteemed by all; whereas the proud Man preferring himſelfe before all others, will be hated and contemned by euery one. The beſt meanes therefore to obtayne true honour & eſteeme, is to pourchace them by good workes, as CHRIST himſelfe hath taught vs: *Ioan.* 8.

Lett my workes be iudge (saith he) *the workes which I doe, sufficiently giue testimonie of me*; nor boast yee (said our Sauiour to the proud Iewes. *Ioan.* 8.) in that you are children of Abraham; but let your glory be, to imitate his good-workes; leaſt prooving degenerate children of ſo noble a Parent, in ſteed of the glory you ſeeke; you finde confuſion: for true merit will neuer want praiſe; but all pride is diſpiſed, as the true mother of ſinne. Vaine boaſting is the eldeſt daughter of Pride, and encreaſes her wicked race; by producing that common and pernicious vice in Conuerſation; whereof I will now next treate, by the name

Of Contention, and Debate.

CONtention, Contradiction, and Debate, being ſo verie obuious in our diſcourſe and Conuerſation; and for that vſually they

greatly vea en both frendship, and true charity; theſe following aduertiſments are here propoſed for the better preuenting of ſo pernicious an euill.

And to this end; it may firſt be obſerued as a good marke, and ſure ſigne which wiſe Salomon giues vs, whereby to know a wiſe man from a foole; that a foole will engage himſelfe in manie quarrels, & prouoke others alſo to the ſame: whereas the wiſe man, on the contrary, appeaſes them by meeke and gentle words. S. Auguſtin moſt liuely and truly expreſſes this meere friuolous verball encounter, and obſtinate conteſtation in diſpute, ſaying, that *to conteſt in words is not to regard ſo much how errour may be diſcouered by treuth: but rather how thy owne opinion, and ſaying may be preferred before that of an other perſon.*

To auoyde this contentious Debate, firſt we may obſerue; that it is

directly contrary to the verie end it selfe of all good Conuersation: which ought to nourish true frendship, and mutuall amity, for the more solace and comfort of each other, amongst the manie tedious trubles of this present life, whereas on the contrary, by these wrangling contentions, and vngratefull debate, manie offensiue words, and iniurious taunts; yea affronts with much contempt sometymes, and dispising expressions, are vttered with no small signes of auersion and ill will, and thereby loue and frendship is greatly weakned, which should rather haue been increased and confirmed in true Charity, by Companie and Conuersation. S. Paul his earnest dissuasion of all Christians from this pernicious vice, and spirit of Contention, is of great force and efficacy: *Phil.* 2. *If there be anie consolation in* CHRIST (saith he) &c. *accom-*

plish yee my ioy by your agreement w^th^one an other, in loue, mutuall Charity, and consent: Doe nothing for vanity, but esteeming, and preferring in true Humility others before your selues; regard not so much your owne content and interest, as the good and fitting satisfaction of your neighbour. Thus the blessed Apostle. In which words are contayned a most soueraigne and powerful Antidote against all contentious debate, and which is able to giue a perfect cure to that vngratefull spirit, if we obtayne but grace to make happy vse thereof.

It is also to be obserued: that it is a verie great victory, to permit our selues to be ouercome in this contentious combate of wrangling words; it being the game of *Ganapierde*, wherein the winner must loose: nor ought we to thinke it dishonour to yeald to a contentious Man; since we are assured by the holy Ghost; that *it is honour to*

fly contention; Prou. 20. And we auoyde thereby, both much ſcandall, and ſinne *Eccl.* 28. Yea, *a mans wiſedome is knowne by his patience* ſaith the holy prouerb. and, *the ſeruant of our Lord muſt be milde towards all* 2. *Tim.* 2. If you knock two earthen potts one againſt the other, you vndoubtedly will breake them both; but ſtricke them againſt wooll, or anie ſoft yealding ſubſtance, and neither of them will receiue anie harme: ſo to a meeke and patient man; harsh, or cholerike ſpeaches, will make no breach or quarrell; for the one yealding, the other will be confounded, or at leaſt appeaſed; *and moſt vnfortunate truly is that victory* (ſaith S. Bernard) *wherein tryumphing ouer Men, thou ſinkeſt vnder, and yealdeſt to vice.*

Be not forward to contradict an other perſon in diſcourſe (eſpecially in matters of ſmall importance) to ſhew your owne know-

ledge thereby: and if you be contradicted by others, in the like occasion grow not angry thereat; but only modestly, and mildely make answere, that, *this is your opinion.* Lett charity be there preferred before all friuolous disputes; and a holy amity with your neighbour, before so vaine a satisfaction: as is the seeking by too earnest contestation to gaine a friuolous aduantage, and that also with preiudice to your owne soule: for who obstinately maintaines his owne opinion, shewes plainly that he preferres his judgment, and reason before that of others which sauours of much pride, and selfe esteeme. But when iust occasion requires that you should oppose the opinion of an other; be then verie warie that it be not with anie presumption, or heate: but hauing mildly proposed your reasons modesty desist in all frendly affection; and rather framing your discourse

in fauour of your opposer, taking all in good part, and so farr only arguing the matter in all quiet temper, as that without offence, the treuth may thereby appeare. Bee exceeding wary that no passion nor earnestnesse in discourse, moove you to anie chol rick e expressions, or iniurious words: for besides the offence to God, you will thereby weaken your owne reputation, it being generally esteemed much weakenesse of iudgment, and want of good reason, to defend a cause by passion and offensiue language, whereas one only good reason alleaged for it, is of much more force with a prudent man, then a thousand sharp biting, or iniurious words.

Finally lett your mind be never troubled nor disquieted for anie contradiction which shall be fram'd against your discourse, for such trouble, and disquiet, would easily manifest the good opinion

you

you conceiue of your selfe; as if forsooth, all your sayings were to be receiued as Oracles, and to be contradicted by none. True Humility would soone correct this odious vice of selfe esteeme, and preuenting all sinfull contention, it would render our Conuersation meritorious, and verie gratefull, both to God, and Man.

You haue seene sufficient motiues to hate all Contention & Debate, and carefully to auoyde the same in your Conuersation. The ensuing discourse will shew what euill fruit proceeds from that pernicious roote, which begets in our soules the dangerous, and brutall vice

Of Anger, and Choler.

CHoler is a principall product of Pride, and so pernicious a Passion, as the verie best of our actions are much endangered to be quite spoyled thereby; since it

not only depriues them of their merit, but also renders them sinfull and vicious. The holy Ghost by the mouth of S. Iames assures vs that, *the anger of Man worketh not the iustice of God c.* 1. And daily experience makes it manifest, that in Choler, no action is laudable: for who corrects his child in anger, will exceed the due limitts of discretion; and to reprehend a seruant in that intemperate passion (yea though for a verie iust cause) is but to cast a reproach vpon him, and to prouoke him to further disobedience. The same is to be said of all other actions whatsoeuer, this vnbridled humour corrupting, and rendring them vngratefull to euerie one: and this brutall passion sometymes possesses the mind so entirely, as what is impious and outragious in it selfe, being beheld (saith S. Greg.) with these false spectacles of an inflamed anger, appeares to be iust, and reasonable.

But the true folly of this ill gouerned Passion, is soone discouered, and bringes much repentance, for the great harme which it causeth, both to body and soule: for seruants not long able to endure so outragious an humour in a Maister, they departe, and leaue him alone. Children become dull, stupid, and neglectfull of such a Father. The comfortlesse poore wyfe is bedewed with perpetuall teares. All frends abandon such Persons, since they are no more sociable, neither is there more contentment to be found in their Conuersation, then in that of Sauage beastes. The violence of this dangerous passion is so great, as it frequently breakes out into strange effects, which are as the Symptomes of it. Behold a person in fury, and you will see his face red and swell'd, his eyes will be inflamed, his eares performe not their fũctiõ, his mouth foames, his hart pants, his tongue stãmers,

his voyce is shrill and vngratefull, his words inconsiderate: finally his whole body trembles as in a feauer. The force of fury, and rage hath broken veines in some persons, stop't vrine in others, and diuers haue dyed sodaynely, in the hight of this passion. All which you may see at large described by that great Father of the Church S. Io. Chrysostome. *orat ad pop. Antioch. Nor is there a more vngratefull and deformed obiect to behold* (saith he) *then a passionate, and angry man.*

If then this bruish passion cause such pernicious effects exteriorly in the body, what disorder may we well imagin that it also procures inwardly in the soule, for hauing depriued her of iudgment and reason, it then setts all on fire, and fills her with fumes of distempered humours, and with much obscurity and confusion; like one who thrusting the Maister out of doores;

setts fire on the house, and burneth himselfe within it.

This Passion of Anger, is a vice which the verie light of nature in Pagans hath taught vs to hate, and eschew: for it was most truly said by Seneca; that *the Anger conceiued for an iniury, doth much more harme, then the iniury receiued* And therefore he had good reason to say: that *the end of our anger, will be but the beginning of our repentance*: and yet no angry man will acknowledge (saith S. Augustin) nor conceiue his owne anger vniust.

A good meanes to auoyde the great harme of this vnruly and pernicious passion, is, to consider that it hath fowre seuerall stations, wherein it principally appeareth in Man: in the hart, in the face, in the tongue, and in our deeds. Now we perceiue it to haue already gott possession in the first; we must vse all speedy diligence to

hinder that it enter not into the second: but if it haue likewise gayned entrance there; then let vs at leaſt endeauour, all we can to keepe ſtrong hould and fortify our tongue againſt it; which if it's outraging force, and fury shall in like manner conquour, yet let vs labour with all poſſible and faithfull reſiſtance to preuent the fourth, to the end that by no meanes this brutall, and outrogious paſſion appeare in deeds, and in actuall reuenge, which God reſerues wholy to himſelfe, and moſt expreſly forbids vs to be vſurpers of that his moſt ſoueraigne right. *Rom.* 41.

An other good motiue to ſuppreſſe this cholericke and angry humour, when anie offends vs, will be, to conſider ſeriouſly with our ſelues, how often, and how greeuouſly we offend our Lord, and louing Redeemer: who in ſteed of ſhewing anger or reuenge, he continually powres downe

his guifts, and great benefits vpon vs: drawing vs thereby to repentance, and to loue him, that ſo we may be capable of his eternall glory.

Conſider this, and confound your ſelfe, if anie paſſion of vnruly Choler ſhall tranſport you to impatience againſt your ſeruant, or anie other perſon for ſome ſmall offence. Remember how great an ingratitude it would be towards God, to vſe with ſo little reſpect, thoſe his creatures, which both in nature, and in the end for which they were made, are equall with your ſelfe: whō not withſtanding he hath ſubiected to doe you ſeruice though he might as well haue placed you in a farr meaner condition, then they are. Reflect alſo vpon your ſelfe, and vpon your owne infirmities, and whither, if in their place, you ſhould not haue been likely to haue done much worſe then they, with whom you are ſo

angry, and discontent.

It is also verie worthy of obseruation; that to be cholericke and full of Passion, is no signe of a generous courage, but rather of great weakenesse, and want of true magnanimity of hart: for it is plaine by experience, that sicke, and aged people are most subiect (through the great debility of their spirit) to peeuish Choler and Passion, whereas true courage, & a generous hart conquereth, and subiecteth them to reason, and to the law of God.

Finally a man of a milde, sweet, and gentle conuersation, is both honoured, and serued with much loue by all: but the cholerike and peeuish person, is generally both dispised and hated of euery one. Therefore to conclude, the best way to preuent this hurtfull flame of Anger, is to extinguish it in the beginning, and verie first sparcle of the least affront there-

thereof, which shall be kindled in vs: for if we once permit it to preuaile; it will be verie hard to quench it though we would.

You haue now seen the seuerall infirmities of this diseased body of an ill regulated Conuersation: all which proceeding generally (more or lesse from the corrupted humour of a soule infected with pride; the holy vertue of Humility must be the Antidote, and soueraigne cure of them all; as well, as of this one more also, which I will not omit here briefly to adioyne to the rest; whereby we may the better auoyde that ill beseeming vice

Of vaine, and affected singularity, or Curiosity; eyther in excesse of dressing, or in our behauiour.

THis vaine and affected singularity, must needs be vngrafull; in that we may seeme by it to prefer our owne iudgment be-

fore that of all others : and although we may thinke that in being like no-body elſe, we become wiſer then other Men; yet we ſhall herein find our ſelues ſo farr deceiued; as on the contrary, we ſhall be cẽſured by all of too much ſelf-opinion, and pride. And therefore, to be too exotike, or ſingular, either in behauiour, or apparell, or in anie other action whatſoeuer; is vnpleaſing, & ſauours but of vanity & ſelf-eſteeme: for it is truly ſaid, that though fooles bring vp fashions yet wiſe mẽ will be obleiged to follow thẽ, it being cõmẽdable prudẽce to conforme our ſelues to what cuſtome (in an indifferẽt matter) hath made to be generally the practiſe of all: and by a ciuill condeſcendency to accommodate our ſelues to an indifferent, and cõmon practiſe; much rather, then to be thought by our declyning it, to vnderualew all other mens iudgments, by preferring our owne.

But I intend not here to aduiſe you to a punctuality of obſeruing all changes in fashions: no; farr is my thought from it: for ſome may be either ſo immodeſt, or others ſo verie extrauagant; as they are not to be vſed by anie prudent and vertuous perſon. Nor is it neceſſary for you to be amongſt the firſt in fashion, and mode; or to change immediately from one extreame to an other: for as you ought not, on the one ſide, to be ſingular in your fashion; ſo neither is it laudable, on the other, to be amongſt the firſt, and in the hight of that new guiſe: but let a ciuill, and prudent modeſty be your Rule, both for your coſt, and fashion; remembring that we are admoniſhed by the holy Ghoſt, to auoyde herein all vanity and exceſſe, *Eccleſ. 11. In apparell doe not glory at anie tyme.* For what can be more fondly vaine; ſince apparell is but the verie badge of our greateſt mi-

sery, and was ordayn'd only to couer our deformed nakednesse, and shame; togeather with other infirmities contracted by our sinne: and therefore to take pride in apparell, is as impertinent, as for a beggar to glory in the base raggs, wherewith he couers some foule and loathsome vlcer.

Yet here it is to be obserued; that by this sinfull vanity in apparell, is only to be vnderstood the excesse therein; either aboue the condition, or meanes of the person: for rich attyre, or costly ornaments were neuer vnlawfull in themselues, but only in their abuse, as is manifest in that renowned Iudith c. 10. who *putting off the garments of her widdow-hood, washed and annointed her body with sweet oyle; shee plaited the haire of her head with curiosity, and cloathed her selfe with her garments of ioy* (wch shee had accustomed to weare vpon solemne festiuall dayes)

shee tooke rings, bracelets, lillies and earings, and with all her ornaments shee adorned her selfe; to whome our Lord gaue also much beauty; because that all this trimming was for no motiue of sensuality, but of vertue; and therefore her intention being good, it was rendred gratefull to God, and was blessed by him: as was also Queen Ester for her like lawfull industry; whereby shee gayned the good-grace of K. Assuerus, and obtayned the preseruation of her condemned Nation. c. 5. Chast. Ruth is not blamed, who being vnmarried, made vse of sweet oyles, and of costly attyre, thereby to render her selfe gracious to Boos, and soone after became his lawfull wyfe. ch. 3. By which examples it sufficiently appeares, that rich dressings, and costly attyre, (being regulated by a good intention) in due circumstance, and without scandall, or preiudice to anie, ought

nowayes to be condemned; their ryotous exceſſe is only to be bla-m'd; that is, when they exceed the quality, and condition of the perſons who vſe them; for all ought not to be equall in attyre, but each one according to his ſeuerall degree: the Prince, the Gentle-man, the Magiſtrate, and the Marchant, the Rich-man, and the Peaſant, all differently adorned, and within the limits of their cal-ling in a decent modeſty, both well-beſeeming, and diſtinguis-hing alſo their condition from the reſt: for rich ſilkes are not for all ſorts of people, nor is the ruſticke leather fitt cloathing for a King; comely neateneſſe and fitting de-cency is not to be blamed in anie condition whatſoeuer; but rather much neglect of it deſerues repre-henſion.

What therefore in this vanity may moſt be blamable, is the im-moderate application, the exceſſe,

and great losse of tyme: which gaue occasion to that incomparable worthy of our nation Sr. Tho. More, to say; that manie might gaine Heauen with halfe the paines they take in going to Hell. And he once beholding a young Lady verie industriously painefull in dressing and trimming herselfe; *O Madame* (said he) *how vniustly will God deale with you, if he giue you not Hell, for which you take such extraordinary paines!* But for Heauen these people scarce find leasure to intertayne one serious good thought; for whilst their whole industry is bent vpon that vaine outward brauery for the body, their soule is left inwardly naked of its true ornament of vertue: and whlist by that costly attyre, they ayme at much honour and esteeme; they will be but hated of their needy poore seruants, and creditors, who greatly suffer for want of their due pay. They

will be curſed by the poore, who receiue no releeſe in their preſſing neceſſities; and all other people will but ſcorne and diſpiſe their great and ſinfull folly, for placeing the chiefe affection of their hart, and their principall imployment, vpon ſo vnworthy an obiect, as is this meere outward couering of a poore contemptible carcaſe, with ſo much pompe and brauery; which by Auguſtus Cæſar (though but a Pagan) was tearmed, with much reaſon; *the great ſtandart of Pride, and the verie neſt of Luxury.*

To this ſinfull exceſſe in apparell, is alſo frequently adioyned an affected vanity, no leſſe ſauoring of pride; and as worthily to be condemned as the former, in all ſuch as by painting, and blackpatching, would endeauour to chainge; or at leaſt to better the proper handy-worke of God: and yet ſhould that diuine workeman

ſo fix thoſe their beſt contriued patches, as to remaine euer immoueable, they would ſoone be aſhamed to appeare with ſuch diſguiſed deformities; and all would then eſteeme them (as truly they are) but a meere disfiguring of what they ſo vainely intended to beautify, and amende.

In ſteade of all which vaine and ſinfull induſtry, the vertuous ſoule may much more happely (by the helpe of a pure intention) adorne and beautify her ſelfe with ſuch ornaments of true vertue, as may render her moſt gratefull in the ſight of God; if when putting on her garments, shee humbly craue that her ſoule may be adorned with the true charity of IESVS-CHRIST! If when shee makes vſe of ſweet powders; shee endeauour to refresh the memory of mans baſe extraction from duſt, and to which he muſt returne. *Gen.* 3. If when vſing anie per-

fumes, or ſweet oyles; shee excite her ſoule to implore Gods grace; that by imitation, shee may runne after the ſweet odour of the bleſſed vertues of IESVS-CHRIST. *Cant.* 7. Finally if when beholding her ſelfe in a glaſſe; shee implore diuine grace, to behould the true ſtate of her ſoule by a due examen of Conſcience; and by harty Contrition to expiate, and to obtayne pardon for her ſinne.

I conclude this diſcourſe in condemning likewiſe all inordenate affectation to vaine ſingularity, both in behaueour, and in all other actions; it being a vice no leſſe vngratefull then the reſt, and ſeemes yet to relish rather more of the aforeſaid vanity, and deſire of eſteeme; whilſt we ſo apparently ſtriue to doe more then doth well beſeeme vs; either by ouer-acting, to excell all others; or by imitating an other perſon out of ſome vaine end, and flattery; like

as we reade of Aristotle his schollers who affected stuttering, to resemble their Maister: and the disciples of Plato went crooked in the backe, in imitation of his imperfection. Others by soothing flattery, become no lesse ridiculous: as were those Court-fauning clawbackes of the hereticall Emperour Constantius Copronimus (which surname was giuen him because he fowled the Font when he was christned; and it well might seeme to pronosticate his inclination to all filth, both in body, and minde) who was so delighted in the smell of horsdung, as he would vsually be all besmeared with it: and his collegueing Courtiers, to please the Emperour by imitation of that his most nasty fancy, did all striue, who should most bedaube their best apparell with that bestiall perfume.

In fine vanity is the ground of both these errours in Conuersation,

and true humble, and vertuous ſimplicity of hart is their cure, and will make their Conuerſation verie gratefull both to God and man: whereas affectation, and ſingularity makes them vnpleaſing to both.

Much more might be yet ſaid of our Conuerſation, concerning both morality, and vertue, which I rather remit to the prudent reflexions of a vertuous ſoule vpon occurrant occaſions: recommending only to her, that shee keepe a continuall fixt eye in all her chiefeſt actions vpon the two former ſo frequently mentioned good guides which are beſt able to regulate them, and to render her Conuerſation moſt gratefull to God: to witt, *Purity of intention*, and *the memory of Gods diuine Preſence*. Theſe two are moſt ſoueraigne Antidots againſt all kinde of ſinne; and haue power to make euen our meaneſt actions meritorious of

glorious reward in Heauen. Finally they being ſteered by theſe two guiding poles to Eternity; and helped alſo by that proſperous gale of Gods diuine grace, you may conceiue an humble confidence to ſaile ſecurely through all the dangerous ſtormes of this mortall life; and at laſt to arriue at that thrice-happy, and moſt ſecure port of eternall Beatitude.

You haue heard what is required for a true Chriſtian Conuerſation; as alſo what is laudable, and what worthily to be blamed therein. It now only remaines that I propoſe to you a faithfull guide, by whoſe vnerring dictamen (if you shall faithfully regulate your actions) you will be ſecure from all dangerous errour. This needfull guide is

The vertue of Prudence, most necessary for the right regulating a true laudable, and Christian Conuersation.

PRudence is a directing vertue to all our actions; and is no lesse needfull to them, then is the steerne to a shipp: yea it giues them their right course, as doth a byas to the bowle, to bring it to the marke. This great vertue of Discretion is so generally necessary, as that all other vertues whatsoeuer, require to be seasoned with it; yea, and without which, euen the best of them would become blameable and degenerate into vice; as S. Greg. and S. Bernard doe both affirme. This is the toarch which giues light to the obscurity of our vnderstanding, to the end it decline not from the right path of a iust moderation. It is the vertue most proper to Man;

and to be deſtitute thereof, is to fall into the rancke of fooles, and to be eſteemed vncapable of anie worthy employment, or office amongſt Men: for who are deſtitute of Diſcretion, reſemble but meere brute & ſauage creatures; ſince by reaſon only we are diſtinguished from them: and by Diſcretion (which is the operation thereof) we are knowne to be rationall Men.

The nature of this vertue conſiſts in keeping a watchfull eye ouer all our actions; and ſo rightly to regulate them by true Chriſtian Iuſtice as to fly ſinne, and to practiſe vertue in all we doe: for Gods glory, and Beatitude being our laſt and only end; true Prudence requires, that deliberately we doe no voluntary act which may be contrary therevnto.

That great Maiſter of Morality, wiſe Seneca, giues vs this prudent Maxime for our Conuerſation:

that we conuerſe with frends, as if one day they were to be our Enemies. And with our Enemies, as if they were aſſuredly to proue our louing Frends: for Mans mind is vnconſtant (ſaith Iob. c. 14.) and what it hates to day, it may loue to morrow: and therefore, as in our diſaffection we muſt be very wary, neither to ſay, or doe, what vpon future frendship might cauſe vs confuſion: ſo likewiſe we muſt be as prudently circumſpect in our loue, and forbeare to communicate in tyme of frendship, what by after diſaffection might cauſe vs to repent. In fine true Prudence requires that we ſo conuerſe with all, as that we auoyde the danger of all reproach, and confuſion from either frend or foe: for this is a heigh point of true Prudence in ſo corrupted an Age, and wherein frendship is ſo fickle, and verie hard to be found amongſt all ſorts of men.

Manie good dictamens of true Chriſ-

Christian Prudence for a vertuous Conuersation might her be inserted; but breuity obleidges me to conclude them in this one, for all the rest: that our Conuersation euer tend with a pure Intention to the glory of God, to the edification of our neighbour, and to the profit of our owne soules; *in a holy conuersation, and Godlinesse* (saith S. Peter) and that it be in Heauen (saith S. Paul. *Phil* 3.) yet so to be tempered with Prudence, as that we carefully auoyde all tediousimportunity; which may be done by a pleasant, & cheerefull glancing now and then towards deuotion, as fitt occasion may be offered; and takeing oportunity from the great variety, and different ends, and operations of these mortall creatures; we may sweetly raise our harts to gratitude, and admiration of the eternall Creator both of them and vs. By this meanes, God *in all things will be ho-*

noured, as S. Peter commands; and we shall imitate the induſtrious Bee, which out of all ſorts of flowers extracts that moſt pure ſweet honie for her prouiſion; whereby shee afterwards ſubſiſts, as alſo doth a religious ſoule vpon the happy grace of God, which is gained by the practiſe of thoſe ſeuerall acts of vertue; and is the happy price whereby to pourchace glory in Eternity.

You haue ſeene what is required for a true vertuous and Chriſtian Conuerſation; as alſo what ought to be auoyded therein. It only remaynes, for the finall accomplishment of this Rule, as alſo for a further helpe to a vertuous ſoule, deſirous to put in practiſe what is required therin, that I here finally shew

What matter, or ſubiect may be beſt for entertayning this vertuous Conuerſation, and holy diſcourſe?

FIrſt concerning the matter in generall for our Conuerſation, no immodeſt nor vnſeemely words muſt fall from our mouth (as the Apoſtle admoniſheth: *Eph.* 4.) our diſcourſe muſt be good; and profitable to the hearers, nor muſt anie vncleaneſſe be ſo much as named (as becomes Saints) nor foolish talke, or ſcurrility, &c. *Epheſ.* 3.

2. Our diſcourſe muſt be anſwerable both to perſons, tyme, and place; and ought in all occaſions to be good, or at leaſt indifferent; that by a good intention, it may be rectifi'd, and made gratefull to God.

3. It muſt be alſo ſuteable to the end of our preſent Cõuerſation: for it would be great imprudence to make preaching diſcourſes in tyme

for ciuill recreation. S. Luis, and S. Charles Borromeus would permit no ſtudious or ſerious diſcourſe immediately after meales; it being then a tyme to giue ſome relaxation to the mind by innocent, and cheerefull paſtyme or talke; and to doe otherwiſe is to miſtake the verie end of all honeſt recreation; wherein familiar & dialogue-like diſcourſe is only proper; and all earneſt diſputes, or ouer ſerious conferences are verie vnſeaſonable in that occaſion.

This being firſt obſerued concerning our couerſatiō in generall; we may now deſcend to particulars: & ſince it is moſt manifeſt that Conuerſation ſhould tend to perfectiō, and to the edification both of our ſelues and others; we ought to frame all our diſcourſe to that end.

To comply with this obligation, we ſhall find ample ſubiect in the liues of Saints; for they being happily arriued at that ſecure Port

to which we tend; it behooues vs to follow their steppes, as most secure guides; and diligently to informe our selues of the manner of their conuersation, and to make it the modell of ours. Frequenting good sermons, and spirituall lecture will likewise afford plentifull matter to a vertuous soule, both for pious, and profitable Conuersation. Gods various, and wonderous workes both in Heauen and Earth (for the vse of vngratefull Man) may also administer verie ample and full scope at all tymes and occasions to admire, and to discourse of his great power and goodnesse. Other considerations may be; the innumerable miseries incident to the fraile nature of Man: the shortnes of his life, and the great incertainty of the same. The two different Eternities wch depend vpon this present fickle, and so verie doubtfull a moment. What paine and punish-

ment shall follow an ill life, and what ioy and reward is reſerued for the Iuſt. The negligence amongſt the moſt part of Chriſtians to frame their liues according to Gods commandements; & the little prouiſiō they make for Eternity, though that be the one only, and neceſſary thing to which we ought to attend; and which ſo particularly is recommended vnto vs all, by IESVS-CHRIST, in the perſon of S. Mary Magdalen; *Luke.* 10. The vanity, and follie of ſeeking with ſo vehement an application the honours, wealth, and deceiptfull pleaſures of this world; for the moſt vnworthy pourchaſe whereof, many employ their whole tyme, thoughts, and induſtry. The great hazard and paines to which Soldiers, Marchants, Courtiers, and all worldlings expoſe themſelues, for obtayning theſe vaine, and poore vnworthy tranſitory things. The great beauty

and pleaſure of vertue, and the only true ſolid worth and happines which is to be found in the practiſe thereof. The great deceiptfulnes, and miſery in ſeruing vice, or our diſordenate appetites, and vnruly paſſions. The meanes how to attaine to vertue; and how to auoyde vice. The Diuels great malice, and diligence to draw vs to our eternall miſery; and our good Angels care, and continuall helpe to aſſiſt vs towards our endleſſe Bliſſe. What, and how manie ſoueraigne meanes are prouided vs by God, whereby to obtayne that our finall happines, which we ſo shamefully neglect, and moſt ſinfully abuſe.

Now from theſe ſo manie ſeuerall heads (or the like) we may eaſily gather ſufficient matter of good diſcourſe, which God will not faile to ſuggeſt to a willing ſoule deſirous of his glory, and her owne eternall good: Yea all our Conuerſation may be rendred both

pious meritorious and verie profitable, nor can wee want conuincing arguments hereby to blesse, & to adore the infinit goodnesse and great mercy of God; as also to condemne our owne ingratitude, and sinfull rebellion against so souueraigne a Lord, and most louing Redeemer.

Hitherto concerning Rules, whereby to regulate the actions of our life. I must now finally conclude with one more, which may dispose vs to a happy death. This I shall (by Gods holy grace) endeauour to performe, by what shall here be said in

THE

THE SEVENTH RVLE.

Shewing the great neceſſity to prepare our ſelues for death in tyme of health: with a profitable Exerciſe, by way of a ſpirituall Retreate, ſeruing for that end.

THIS is a point ſo mainely importing vs, as but to faile therein, would fruſtrate all our former paines. And therefore to preuent the danger of ſo great an euill; the beſt expedient which I can recommende to you; is a carefull obſeruance of theſe former

Rules; it being manifeſt, that the moſt aſſured way to dye well, is to liue well; yea the one is but the Eccho of the other: and much folly it would be, to hope for a happy death; and yet to fly a good life, whereof the other depends. Many will ſay with Balaam: *ô let me dye the death of the Iuſt, and be my end like vnto theirs. Numb.* 23. But they ought rather to ſay: *ô let me liue the life of the Iuſt that my end maybe like vnto theires.* He liueth well who ſpendes his life in learning to dye well; & who learnes not this is truly ignorant, though for all the reſt, he be as wiſe as Plato, or as learned as was Ariſtotle; who vpon the point to dye, cry'd out: *I entred into this world in pouerty; I liued therein with miſery, and finally, I dye in ignorance*, of that (he ment) which moſt imported him to know; for he had not learn'd the art of dying well; wherein the only true wiſdome, and knowledge doth conſiſt.

This happy, and moſt needfull Art is beſt learned, by dying firſt in minde to the world, before we can liue rightly to God; yea we muſt dye verie often in minde, to dye once truly well.

This was the practiſe of holy S. Auguſtin, when he ſaid: *let me dye, to the end I may not dye*; he meanes, that by often conceiuing himſelfe as a dying man, to make familiar, by frequent practiſe in the tyme of health, the exerciſes of thoſe neceſſary acts which are to be vſed at the tyme of our death: for who learnes not in tyme of health to practiſe the holy acts of vertue, and to reſiſt the temptations moſt incident in that dangerous extremity; how ſhall he doe it well at his death; when the battaile will be more furious, and he much weaker to reſiſt; yea by paine and other impediments, in tyme of ſickneſſe (and cheefly when neere to our end) we are manie wayes hin-

dred from performing the duty which we then ought to render vnto God. And therefore it greatly imports vs, ſo to practiſe them in tyme of health; as if we were then actually at the verie point of our death: which being ſeriouſly, and frequently performed; it will produce a true contempt of the world, and a holy diſingagement from the creatures thereof; and will alſo make the practiſe of thoſe acts much more eaſie to vs at the tyme of our death.

This holy Exerciſe may beſt be made by way of theſe eight enſuing Meditations; which you may take for the ſubiect of a ſpirituall Retreate, for ſo manie dayes: or for halfe the tyme; as occaſion, and your ſpirituall Director ſhall beſt aduiſe you. And for the methode of your Meditations, you may vſe the ſame which I formerly mentioned in B. Sales. *Part.* 2. *chap.* 2. in his Introduction to a deuout life.

The ſubſtance of this exerciſe, I haue collected partly out of the R. F. Eude a Miſſionary Prieſt; and a moſt pious Author: the which I earneſtly (yet once againe) recommend; and verie heartely exhort you to make vſe thereof, once a yeare (at the leaſt) And if your occaſions will ſo permitt, no tyme is more proper for it, then the holy weeke.

The firſt Meditation.

Of ſubmiſſion, and Conformity to Gods diuine will, concerning our death.

The Preparation. 1. Place your ſelfe in the Preſence of God. 2. Beſeech him to inſpire you with his grace. 3. And (which ſerues as a generall aduiſe for this, and all the enſueing Meditations) you muſt endeuour ſo to behaue your ſelfe therein, as if they were to be your laſt. And therefore labour to procure ſuch interiour affections in

your foule, as ought to be wished, were you assured to dye that present day.

Considerations.

FIrst here consider your selfe as present before your Soueraigne Iudge, pronouncing that iust sentence of death against you, in those words to Adam; *Gen.* 1. (and in him against all other men) *dust thou art. and into dust thou shalt returne.* 2. With what infinit loue, and profoundhumility, IESVS-CHRIST (that innocent, and immaculate lambe) did accept from wicked Pilate that cruell sentence of a reproachfull death vpon the Crosse; thereby to satisfye the iustice of his Eternall Father for our offences.

In due honour and homage whereunto we must cheerefully submit our selues to the iust sentence of death; acknowledging that our greeuous sinnes most iustly deserues it.

Affections, and Reſolutions.

O Diuine and louing Iesv; who being the ſource and fountaine of all true life; yet didſt vouchſafe to dye ſo painfull a death for me! in humble and gratefull acknowledgment thereof, I accept from this inſtant with a willing heart, that ſuffering ſtate, which thy diuine will hath ordayned me, in adoration of thy ſacred ſufferings: as alſo in honour and vnion of that thy naked pouerty, and being ſo forſaken vpon the Croſſe; I here now render my ſelfe to what want, or miſery ſoeuer thy heauenly iuſtice, and holy pleaſure haſt ordayned for me, be it by perſecution, by calumny, ſcorne, confuſion, or by anie other iniury, or ſufferance from anie creature whatſoeuer: all which I humbly accept in expiation of my ſinne; & yeald my ſelfe moſt willingly to ſuffer all paines and infirmities, by thy diuine will allotted me; my

agonies, and death it ſelfe. All which, and what elſe ſoeuer they be, I accept thereof in honour, vnion, and adoration of thy moſt dolorous death, and cruell torments, for which the Prophet Eſa. ſo iuſtly hath called thee, *a Man of ſorrowes. cap.* 53. and I moſt entirely ſubmit my ſelfe to dye in true conformity to thy holy will; be it without the comfort of my frends, or ſenſes; that I dye this yeare, or this day; this houre, or moment; where, or in what manner thy diuine Prouidence ſhall ordayne; vouchſafe but o Lord, that my deſire may euer be: *thy will be done*, and that my heart accompanie it with true contrition, and perſeuerance in thy grace. This grant me deare IESV, for thy bitter Paſſion ſake, and then let death aſſault me in bed, or in the field: by lingering paine, or by ſuddaine accident; be it naturall, or violent, honorable, orignominious: be it but

thy bleſſed pleaſure, and welcome: *yea Father, for ſo hath it well pleaſed thee: Luke.* 10.

Grant Lord IESV, I beſeech thee, that as thou vouchſafeſt to dye for the loue of me, ſo I may both liue, and dye purely for the loue of thee; and that neither liuing, nor dying, I may euer anie more offend thee. But that finally I may breath fourth my ſoule in cheerefull conformity to that moſt holy obedience, wherewith thou didſt render thy bleſſed ſpirit vpon the Croſſe into thy Fathers hands.

O glorious Trinity, I wholy abandon my ſelfe vnto thy heauenly will; vouchſafe to diſpoſe of me both in tyme, and Eternity to thy owne greater honour and glory.

The Concluſion

1. Giue God thankes for the good reſolutions, and affections which he hath giuen you. 2. Craue his grace to put them in execution. 3. Implore the aſſiſtance of the Bleſſed

Virgin, and holy Saints. *Pater. Ave. Credo.*

The second Meditation.
About makeing our last will, and Testament.

Preparation. 1. Place your selfe in Gods diuine Presence. 2. Beseech him to inspire you 3. Conceiue your souueraine Iudge, as thus calling vpon you: *render an accompt of thy Baylifship: Luke 16.*

Consideration.

A will, or Testament, is only a protestation of iustice, by which is giuen to euery one their due. The body, to the earth and wormes: debts vnto creditours: the inheritance to lawfull heires: our almes to the poore; and our soule vnto God; to whom we being to render a most strict accompt for the vse of all the Talents which he hath lent vs, to be employed for the increase of his glory; as also for euery moment of our

life; and for each thought, word, and deed therein: O what a folly, and madneſſe is it, to differ this important reckning to the laſt day of our life; when the paine of our ſickneſſe; the feare of this accompt, the weakeneſſe of our ſenſes, & other powers, and finally the great importunity of manie, then ordinarily about priuate intereſts, will hardly permit vs to doe anie thing as we ought, either for the glory of God, or for our owne ſoules good, nor yet to our frends ſatisfaction: but frequently with ſuch confuſion, and ſo verie vnperfectly; as we leaue thereby occaſion for quarrels, and verie much ſtrife, cauſing breach of charity amongſt our neareſt frends, when we are dead, and no ſmall preiudice alſo to our ſoules.

To preuent all which great euills I conceiue it a good expedient, that we in tyme of health make vſe ſometymes of this good Exer-

ciſe; that in rendring thereby familiar theſe holy Affections of a ſpirituall Teſtament; we may be inſpired alſo how to diſpoſe a forehand in good tyme, of our temporall truſt, according to true iuſtice, and piety.

Affections, and Reſolutions.

DEare IESV, who in thy laſt Teſtament gaueſt all entirely to me, dying poore and naked vpon the Croſſe for my Redemption; without reſeruing what might haue couered thy naked, & wounded body: yea all, and to the very laſt drop of thy moſt precious blood. In humble gratitude whereof; I here bequeath to thee my liſe, my death, my body, my ſoule, and all the powers and operations of them both. And as the chiefeſt legacy which thou bequeathed'ſt to thy Apoſtles, was that *new Commandment of mutuall loue. Iohn.* 11. 34 In honour, and homage of which, I here humbly craue thy

grace to fortifie me in that holy vertue of Charity; whereby I moſt cordially embrace, (in vnion of that thy moſt louing Commandement) all againſt whomſoeuer my corrupt nature may, or euer hath conceiued anie auerſion.

And as vpon the Croſſe, thou there did'ſt recõmend thy ſacred Mother vnto thy beloued Apoſtle; *Iohn.* 19. &, in him, vs all vnto her: ſo I here, Lord Iesv, now recõmend moſt hũblyvntothee, allthenecessities of thy deare Spouſe, our holy Mother, the Cath. Church; & of allmy deareſt frends, and greateſt enemies; to aſſiſt and protect them in all their neceſſities, both of body and ſoule: and to bring vs all finally to that eternall Bliſſe, there to praiſe, to loue, & to glorifie thee for euer.

This Lord Iesv, is my preſent will and Teſtament; which I here willingly ſigne both with my heart, and hand. Vouchſafe thou to ſtrengthen, and confirme the ſame,

by putting to it the ſeale of thy heauenly grace; that no ſinfull malice may euer change this holy reſolution.

Concluſion.

1. Thanke God for your good Affections, and Reſolutions. 2. Implore his grace to make good vſe of them. 3. Craue Pardon for your negligence in Prayer. *Pater. Aue. Credo.*

The third Meditation.

Of Confeſſion, and Satisfaction which we ought to make to God for our ſinnes.

Preparation. 1. Place your ſelfe in the preſence of God. 2. Beſeech him to inſpire you. 3. Conceiue your ſelfe as a guilty criminel before your iuſt and Soueraigne Iudge.

Conſiderations.

FIrſt calling to mind Gods innumerable benefits, and rendring him humble tankes for the

ſame: it is fitting in the next place to acknowledge our manie grieuous offences; and (crauing moſt humbly Gods diuine pardon) to reſolue vpon due ſatisfaction for them. And to this end, it is verie requiſit to make a good Confeſſion; and that with more then ordinary diligence; and with as careful preparation, as if it were to be our laſt: conceiuing our ſelues, as if in the caſe of K. Ezechias, when God ſent the Prophet Eſaie to warne him to prepare for death: who preſently therevpon be thought himſelfe for the ſtate of his Conſcience; and as one awakened at that meſſage of death, he ſaid: *I will recompt to thee all my yeares, in the bitterneſſe of my ſoule. Iſaie.* 38. Doe you now the like, and prepare your ſelfe by true repentance for your offences paſt, with a firme purpoſe to amend: reſoluing to make reſtitution (if cauſe require it) as alſo to depoſe

all ill will and enmity; to put away all imminent danger of mortall sinne. And finally stirr vp your heart to true feruent deuotion, by these ensuing affections, and resolutions, or the like.

Affections, and Resolutions.

THou hast created me, ô God, to loue and serue thee, who are most worthy of all seruice and loue. My obligation to thee is infinit; and yet how often, and how greeuously haue I offended thee, by thought, word, and deed; by my corporall senses, and by all the powers of my sinfull soule: yea by the abuse of those verie creatures, which thou so carefully hast ordayned for my vse!

Ah how enormous is my ingratitude, and infidelity! O my most deare Redeemer IESV; I cast all these my detestable sinnes into that immense Ocean of mercy, still flowing from thy most precious blood: purify me thereby, o Lord, and

and confirme my preſent reſolution, rather to dye, then by the like, to offend thee anymore.

O that my heart could melt into true ſorrow, & griefe, for my deteſtable ſinne; and into teares of blood to waſh away my haynous crymes? What cane I doe great God in reparation of ſo infinit a wrong, but only to offer vnto thee that inexhauſtable treaſure of the ſacred Paſſion of thy diuine Sonne IESVS; which I here preſent to the glorious Trinity in ſatisfaction, and expiation of all my ſinnes committed from the inſtant of my firſt vſe of reaſon, vntill this preſent tyme. In vnion of which deare ranſome, I here entyrely now giue my ſelfe to thee; I accept, and moſt willingly embrace all the paines, both in body, and ſoule which thou haſt allotted me, either for this world, or the next. Admit thereof, ſweet Lord I beſeech thee and of this my preſent reſolution.

The Conclusion.

1. Thanke God for your good Affections, and Resolutions. 2. Craue grace to put them in execution. 3. Begg humbly pardon for all negligence, or irreuerence in your prayer. *Pater. Ave. Credo.*

The fourth Meditation.
Of the holy Communion.

Preparation. 1. Place your selfe in the presence of God. 2. Beseech him to inspire you. 3. Endeauour by internall feruent Acts of Faith, Hope, Charity, and of other vertues, to prepare your nuptiall garment, as an inuited guest to the solemne feast of the great King of Heauen and Earth.

Considerations.

THe holy Communion being a soueraigne meanes, whereby we prepare our selues to a happy death: it will be requisit to take one day in this Exercise to dispose our selues with all due preparation,

and deuotion to this holy action; and that with as much care and diligence, as if it were to be our last, and at the dreadfull houre of death. The manner of this important Exercise may be taken out of Granada his Memorial; or from some other good treatise concerning the same. And in particular, endeauour to produce some feruent eiaculations from your heart, of thanks-giuing and loue; accompaniing them also with these ensuing acts, or the like.

Acts of Oblation.

I Most humbly offer vnto thee, deare IESV, this holy Communion, as if my last, in thankes-giuing for all the effects of thy diuine loue; and in particular, for that thy great Charity in giuing thy life, that I might liue eternally.

Secondly in satisfaction for the dishonour which hath been done by all the sinne committed from the beginning of the world, & which

shall be till the end.

Thirdly I entirely resigne my selfe to thee, my deare Redeemer, in thankfull gratitude, for hauing giuen thus thy selfe to me, by this ineffable manner in the most blessed Sacrament. I most humbly craue thy powerfull intercession, ô immaculate Virgin mother, and glorious Queene of Heauen. Intercede also for me, ô yee beloued Apostles of IESVS, O happy Magdalen, S. Mary of Egipt, and all yee glorious Saints; that I may pertake of your humility, feruour, and loue, wherewith yee happily performed your last Communion of this celestiall food. Vouchsafe good Lord, that being vnited now to thee by grace; I may neuer more be separated from thee by anie mortall sinne.

Conclusion.

1. Thanke God for your good Affections. 2. Craue grace to make

good vſe of them. 3. Begg humbly pardon for all your negligence in Prayer. *Pater. Aue. Credo.*

The fifth Meditation.
Of the Sacrament of Extreme-Vnction.

Preparation. Firſt place your ſelfe in Gods diuine preſence. 2. Beſeech him to inſpire you with his grace. 3. Conceiue your ſoule, and body now vpon the point of ſeparation; and all worldly concernements at an end.

Conſideration.

BEcauſe we are not certaine of being in capacity to apply our ſelues to God, when this Sacrament ſhall be giuen vs; therefore it is verie expedient here to deſigne one part of this exerciſe, whereby to render him that duty, which we ſhould then be obleiged to doe. And by this meanes to prepare alſo our ſelues aforehand, to make good vſe of this Sacrament, by the

practise of those following acts.

Affections and holy Acts of thanksgiuing, and adoration.

O Louing IESV, I adore thee as the Author and institutor of this holy Sacrament, and as the liuing source of all the grace therein contayned; and in all the other Sacraments, which thou hast pourchased for vs, by the effusion of thy owne most precious blood; and thereby hast merited all the happy effects of grace receiued by vngratefull Man. Grant me, ô mercifull Lord, the gracious fauour, to receiue this needfull Sacrament at the end of my life: or in case I be depriued thereof, that my soule may then receiue, by thy fauorable goodnesse, the grace which it should haue had by this holy help of Extreame Vnction.

Lord IESV, who a little before thy bitter death, vouchsafed to receiue that gratefull vnction from holy Magdalen; as also by Ioseph,

and Nicodemus, when they lay'd thy ſacred body in the Sepulcher; grant that I receiuing this holy Sacrament, and my laſt vnction, in honour and vnion of thoſe acceptable vnctions; I may receiue the diuine vnction of the holy Ghoſt in that meaſure of heauenly grace, as ſhall be needfull for my ſoule, in the laſt dreadfull houre of my death.

Endue me deare Lord with all fitt diſpoſitions for the fruitfull receiuing of this Sacrament: and worke in me, I beſeech thee, thoſe happy effects of grace, there ſignifi'd by the exteriour ceremonies thereof. Behold me proſtrate at thy feet, & before all thy celeſtiall Cittizens, hũbly confeſſing the ſinnes of my whole life; and craiuing pardon with a repentant heart; wherewith I offer here to thee in ſacrifice, all my corporall ſenſes, togeather with the ſpirituall powers of my ſoule. Annoint me ſweet

Iesv with the holy, and sacred oyle of thy diuine grace and mercy: Accept in satisfaction I beseech thee, that blessed vse which thy sacred humanity, thy immaculate Mother, and all thy other thrice happy Saints haue made of all their said senses, and powers, in stead of my ill vse of them: and grant me thy grace hereafter to vse them to thy greater honour and glory.

Conclusion.

1. Thanke God for your good Affections, and Resolutions 2. Implore his grace to put them in practise. 3. Craue pardon for your negligence in prayer. *Pater. Ave. Credo.*

The sixt Meditation.

Of our agonie, and houre of death.

Preparation. 1. Place your selfe in the presence of God. 2. Beseech him to inspire you with his grace. 3. Conceiue your selfe now speechlesse, ready to expire; and vpon the

the very point of separation from all worldly designes, possessions, and frends for euer: immediately to appeare at Gods dreadfull Iudgment to giue a most exact accompt of all the thoughts, words, and deeds of your whole life. And thereupon to receiue your finall doome to an endlesse Blisse, or misery.

Considerations.

1. COnsider how different are the thoughts of a dying Mā, from those which he hath vsually in tyme of health: and make a firme resolution to begin thence forward to doe that presently, which certainly you shall then wish to haue done.

2. Consider this day, as if the last of your life; and therefore labour to behaue your selfe with diligence and deuotion, to negotiate therein your eternall saluation. And for this effect, you ought to apply all your thoughts, and endeauours of

this day, to contemplate, and adore IESVS-CHRIT, as if in the last day, of his life in this world: and to doe all your actions therein, with the like disposition, and intention (the best you can) wherewith he accomplish't his last actions whilst he remayned here vpon Earth. Beseech him to endue you with some proportion of the affections, and dispositions required to dye in that spirit of diuine loue, of Patience, Charity, Humility, and Conformity, wherewith he tendred vp his blessed soule into the hands of his heauenly Father vpon the Crosse.

Affections, and Resolutions.

LOrd IESV, I adore there in that verie article of thy bitter death and agonie; in vnion whereof, togeather with that holy agonie of thy deare Virgin Mother, and of all thy blessed Saints; I here offer to thee my last expiring breath: most humbly beseeching

thee, that the article of my death may be bleſt and ſanctifi'd by this my true deſire, and good intention of vnion vnto thyne, and theirs; and that my life be ſacrificed in thoſe ſacred flames of diuine loue, wherein they haue ſo happily ended theirs.

O immaculate Virgin Mother, O thou beloued diſciple of our Lord; and thou, o happy and repentant Magdalen; yee who had that ſpeciall honour to accompanie my Lord IESVS at his dolorous death; and there to aſſiſt at the foot of the Croſſe, whilſt thereupon he pay'd the deare ranſome of our Redemption; vouchſafe yee alſo to aſſiſt me by your powerfull interceſſion, in that laſt paſſadge to my Eternity.

It would be alſo verie expedient this day to reade the Paſſion of IESVS-CHRIST; and the 17. chapter of S. Iohn; which contaynes the laſt words, and the prayers of

IESVS-CHRIST before he came to the Crosse: as also to reade the prayers of the Church for an agonizing soule: for they are verie pious and efficacious. Nor doe we know, whether at the day of our death we shall be able to make vse of anie such preparation: let vs therefore so reade them now, as we ought to reade them then; and with the selfsame dispositions, and affections, as if in that last article of our death.

Lord Iesv, for thy great mercy sake, grant me this happy grace, to consecrate the finall instant of my mortall life to the honour of that sanctifi'd moment wherein thou did'st expire vpon the Crosse, and that my last breath may yeald fourth a feruent act of diuine and pure loue of thee, which may perseuere with my soule eternally.

This is, sweet Iesv, my true hartie desire, and firme resolution; con-

firme, and so strengthen it, I beseech thee, in holy grace; as that by finall perseuerance, I may performe it to thy glory, and my owne eternall felicity.

Conclusion.

1. Thanke God for your good affections, and Resolutions. 2. Craue grace to put them in execution. Beseech him to pardon your negligence in prayer. *Pater. Ave. Credo.*

The seauenth Meditation.

Of our particular iudgment, at the houre of death.

Preparation. 1. Place your selfe in the presence of God. 2. Beseech him to inspire you with his grace. 3. Reflect vpon that ioyfull sentence: *come yee blessed &c.* And vpon the excessiue horrour of that other: *Goe yee cursed &c.* and prepare your selfe in tyme, by a good life, to auoyde the same.

Considerations.

1. We must consider our selues now, as at the point of death; and Iesvs-Christ, as if appearing to vs in quality of our soueraigne Iudge, come to pronounce our finall sentence, to an eternall life, or death, without all further appeale. Lett vs yeald to him, in quality thereof, all honour and homage; laboring by true loue, & repentance to renderhim propitious tovs, against that dreadfull houre: that houre, after which no moment more of tyme will euer be giuen vs: that deeding houre, which will determin vs to ioy or misery for all Eternity. O lett vs therefore entertayne our most serious thoughts, affections, and resolutions herevpon, whilst that both tyme, and mercy is afforded for the same.

2. Consider the immaculate lambe, the Saint of Saints, and essentiall sanctity it selfe, Iesvs-Christ infinitly farr frō all blemish of sinne

& yet layde proſtrate in a bloody agonie before his heauenly Father in the garden: & ſoone after at Pilats feet; there charged withall the ſinnes of the world, becomme the voluntary ſuerty, and the accepted caution for all ſinners whatſoeuer. And therefore it was; that the eternall Father did ſo ſeuerely exerciſe his diuine, and rigid iuſtice vpon that ſacred Humanity, and made it to vndergoe the iudgment which was due to wicked Man: permitting his moſt innocent and beloued ſonne to be condemned to that reproachfull death vpon the Croſſe. Which iudgment he accepted with moſt perfect ſubmiſſion to his heauenly Father; and ardent loue to Man.

In honour, vnion, and adoration whereof; here proſtrate your ſelfe, as at the feet of IESVS-CHRIST; and there acknowledge, & adore him as the ſoueraigne Iudge, both of Men and Angells without appeale.

Raise vp your soule to true loue, and gratitude, by these ensueing Affections, or the like.

Affections, and Resolutions.

O Diuine Iesv, I honour thee in this thy particular comming to iudge me at the article of my death. And I here adore what thy eternall decree shall there dispose of me. Enlighten me, I beseech thee, that I may so discouer the enormity of my sinnes; as I may behold them now in the self-same manner, as they would appeare to me at the houre of my death: to the end I may by true repentance, and satisfaction, make here my happy peace, before I fall into the finall zeale of thy dreadfull iustice; when all tyme will be past for anie fauour, or mercy.

I therefore now, detest from my very hart, and renounce for euer all my sinfull offences: and at the sacred feet of thy diuine mercy I resolue most willingly to accept what punishment soeuer thy iustice

shall ordayne me; nor can I hope for anie other meanes whereby to expiate my grieuous ſinne, but meerely by thy mercy, and merits of thy moſt precious blood.

O mercifull Redeemer, who did'ſt for my ſake permit thy ſelfe to be ledd bound, and in all diſgracefull manner, to that prophane tribunall of Pilate; and there with all malice and ſcorne to be preſented, and iudged before him; thou being thy ſelfe the ſupreame and ſoueraigne iudge, both of the liuing & dead. Grant, I beſeech thee, that all thoſe indignities ſuffered for the loue of man (obtayning pardon for my ſinnes) may graciouſly preſerue me from that vnhappy number, who ſhall neither loue, nor praiſe thee during their curſed Eternity. And though moſt vnworthy I be of this bleſſed effect of thy great mercy; yet, *behold ô God our Protectour, and looke vpon the face of thy Chriſt. Pſal.* 83. thy

diuine and only begotten Sonne, o eternall Father, being adiuged to that dolorous death for my offence, may begg my pardon; and therevpon is grounded all my hope and humble confidence.

O Mother of mercy, and faithfull aduocate of all who craue thy powerfull interceſſion, ſacred Virgin, and Mother of God. O all yee bleſſed Angells, and Saints of Paradiſe, vouchſafe yee to intercede for me vnto the moſt glorious Trinity, and offer vp, I beſeech yee, your holy ſufferings for his ſake, in part of ſatifaction for my ſinne: & pray yee for me, that he dealenot with me according to the rigour of his iuſtice; but rather anſwerably to the multitude of his infinit mercy; to the end that I may loue, and praiſe him with you all, world without end.

Concluſion.

1. Thanke God for your good Affections, and Reſolutions. 2.

Craue grace to put them in execution. 3. Beſeech him to pardon your negligences in prayer. *Pater. Aue. Credo.*

The eight Meditation.
Of the ſtate of our death, and buriall.

Preparation. 1. Place your ſelfe in the preſence of God. 2. Beſeech him to inſpire you with his grace. 3. Conceiue now your ſoule, and body ſeparated. The firſt to appeare before Gods dreadfull Tribunall, to render him a moſt rigid accompt. The ſecond now lay'd in the graue, to be food for wormes; and being reduced to moſt loathſome putrifaction; muſt there returne to it's firſt extraction, earth, and ashes.

Conſideration.

CONſider, that as our bleſſed Sauiour IESVS hath pleaſed to paſſe through all the ſeuerall ſtates of humaine mortality; there-

by to honour his eternall Father in them all, and to ſanctifie them particularly for our greater good: ſo likewiſe we ought to honour this our moſt louing Redeemer, in all the ſtates wherein wee haue been, or ſhall hereafter be.

And therefore hauing now adored him, as in the laſt inſtant of our life; by dedicating it as a ſacrifice to his honour & glory: it now followes that we honour & adore him alſo in the ſtate of our death wherein he himſelfe remayned for three dayes ſpace, all which may be done, as followeth by theſe

Affections, and Reſolutions.

O IESV eternall life, and the originall ſource from whom all life doth ſpring: from whence proceeds it, that I thus behold thee brought vnder the darke shadow of death, by that dolorous ſeparation of thy diuine body, and ſoule: and thereby alſo ſeparated from thy moſt ſacred mother from thy

deare Apostles, Disciples, and all thy beloued frends: and this (on their parts also) with the greatest, & most sensible griefe to be imagined.

O diuine and deare Lord; I adore, praise, and glorifie thee herein. I offer to thee all, the honour which in this state hath been rendred to thee by thy blessed Mother, by the penitent Magdalen, by all thy holy Apostles, Saints, & Angells; and by all, which thy whole Church, both militant and triumphant doth, and shall euer render to thee for this thy infinite loue, and most profound humility. In vnion of which blessed companie, and in true honour and homage to thy said sorrowfull separation; I likewise offer, (most louing Iesv) to thee, that state, whereby one day I must by death be also separated both from frends and kindred, & from all that, which in this world can anie wise be deare to me.

O Iesv, in adoration of thy

ſacred death, & ſeparatiõ of thy body & ſoule; I make thee now a moſt willing ſacrifice of myne. I offer alſo vnto thee my buriall in honour of thy three dayes lying buried in the monument: in due adoration whereof, I here moſt cheerefully bequeath my body to the earth, there to giue wormes their due; &, it being reduced into duſt; I deſire that each ſeuerall graine thereof may be as a tongue, and voyce to prayſe, & glorifie continually thy holy buriall, with all the other bleſſed Myſteries of our Redemption; that ſo with thy kingly Prophet I might perpetually ſing: *all my bones ſhall ſay; Lord, who is like to thee? Pſal. 34.*

Moſt mercifull, and louing Lord; deſtroy vtterly in me I beſeech thee, that curſed life of the ould Man, all wicked ſinne. Make me to dye perfectly to the world, to my ſelfe; and to all whatſoeuer is not thee. Mortifie ſo my eyes,

my eares, my tongue, my hands, my feet, my hart, and all the powers both of my body & ſoule: that I may no more ſee, nor vnderſtand, nor ſpeake, nor doe, nor loue, nor thinke, nor will; nor vſe anie other faculty, corporall or ſpirituall of my body or ſoule, but according to thy holy will. Grant I may ſo dye to my ſelfe; as that my life may *be hid with* CHRIST *in God. Coloſ.* 3. O hide, and bury my tepidity and indeuotion in the feruour of thy diuine loue; and all my other vices and imperfections, in thy perfections and vertues: that as the earth conſumeth the corruption of the body; ſo may the ſinfull imperfections of my ſoule, be conſumed by the operations of thy heauenly grace in me.

O moſt pure Virgin, and beloued Mother of my Lord IESVS-CHRIST, vouchſafe me thy powerfull interceſſion, I beſeech thee, that by my death and buriall, I

may render due honour and homage to that his dolourous death, which did so deeply pierce thy tender hart; and also to that dolefull state in the graue, which kept both thee, and all his deareſt frends in three ſadd mourning dayes for his bewailed abſence. O holy Angell, my faithfull Guardian. Bleſſed S. Ioſeph. S. N. and all yee glorious Saints, and Angells of Heauen, pray yee to God for me, that I be ſtrenghtned by his holy grace to comply with all my preſent good purpoſes and deſires of doing well. Obtayne yee for me, by your powerfull interceſſion, that I may ſo ſerue, loue, and obey him in this life; as that I may enioy praiſe and glorifie him with you for all Eternity in the other.

Concluſion.

1. Thanke God for your affections and Reſolutions. 2. Craue grace to put them in execution. 3. Beſeech him to pardon your negli-

ncege

gence in prayer. *Pater. Aue. Credo.*

You haue seene now the order of this needfull preparation in health, whereby to dispose your soule to a happy death. The reasons alleaged conuince it's much conducing to that maine point whereon depends Eternity. The profit of which anticipating Exercise was experienced by S. Gertrude: who testifies to vs, that shee hauing once practis'd it, our blessed Sauiour himselfe assured her, that her deuotion therein, was so verie pleasing vnto him; as he euen then did presently accept thereof for the houre of her death, as shee desired.

It therefore now only remaines (Christian, and deare Cath. reader) that I conclude, exhorting you to make good vse of this important Exercise, (as also of all the former Rules) which though I doubt not but by your deuout per-

uſall, will produce verie pious affections and laudable reſolutions in your ſoule: yet you muſt be verie carefull not to reſt only in them: they being but meerly helpes and diſpoſitions vnto the true end, and fruit of holy prayer, which is the accomplishment of the will of God, by mortifiing for his ſake, our vnruly paſſions, and diſordered affections, whereby our ſtubborne Will is made plyable to vertue. And as the yron, firſt ſoftned by fyre, becomes ſo yealding to the workmans hammer, as it may eaſily be faſhioned to what forme he deſires: ſo I doe much confide, that this little treatiſe will prooue a furnace of holy deuotion, ſo to inflame your hart with the feruour of true piety; as you will finde it verie plyable to put in execution, thoſe holy Affections, and good purpoſes of your former deuotion; wherein conſiſts the verie perfection of all good prayer.

And to the end that you may reape in much more abundance this the happieſt treaſure of true Chriſtian ſanctity; I cannot omit here finally to exhort you; that when you deſire (and fitt oportunity ſhall inuite you) to make a ſpirituall exerciſe vpon theſe Meditations of a preparation to death: that then, after your deuotions vpon each ſeuerall Meditation, you alſo write downe your Reſolutions, and beſt affections which mooued you to ſuch reſolutions, as you conceiue moſt fitting to be obſerued for your future life and Conuerſation. And hauing done the like in euery Meditatiõ, th ughout the whole tyme of that your ſpirituall Retreate; I then againe as earneſtly once more exhort you, to draw from thence a prefixed Rule, which may ſerue you as a conſtant ſet order for all your actions; and as a diſtribution alſo for your tyme, as may beſt agree to,

your condition, and preſent occaſions. All which you hauing with freedome and confidence communicated to your ghoſtly Father, and had his aduiſe and approbation for your more ſecurely proceeding with true prudence & vertue therein: I would then wish you to obſerue it, as your Rule, with all conuenient punctuality.

And what now laſtly I deſire of you, is, that you pleaſe to accept in good part this my ill polished worke, drawne from ſome notes vpon former obſeruations, as they then conduced to my owne practiſe vpon ſeuerall occaſions. Your vertue, I hope, will make much better vſe of them, then I haue done, becauſe the fault was myne, and not the Rule; which being right, it cannot faile. And if ſuch as vſe it, ſhall draw but the line of their Conuerſation thereby, it muſt needs be right, both in the ſight of God, and Man.

Finally my propoſing this Rule to you, may prooue I hope, not voyde of my owne proper intereſt; whilſt by renewing my former reflexions with ſome more ſeriouſneſſe for your ſake; a better impreſſion may be made in my owne ſoule, to liue my ſelfe hereafter with more conformity to theſe holy Rules. which I here propoſe to you: and whereby (if we ſhall but truly regulate our future liues and actions) we may humbly confide (Gods holy grace aſſiſting vs) that they will rightly direct vs through the perillous labyrinth of this mortall life, vnto the ſecure port of Eternall Felicity. For which, I once more, begg hartely your prayers; and thereupon conclude with what bleſſed S. Iames the Apoſtle recommendeth vnto vs. c. 5. *that we pray one for an other; to the end we may be ſaued*: through the bleſſed meritts of his moſt deare Sonne IESVS; and by the grace

of the holy Ghoſt. Which God of his infinit mercy grant.

FINIS.

Ianuier 10. *Anno Domini* 1659.

Prayſed, and for euer glorifi'd be the moſt ſacred Trinity.

Courteous Reader, theſe deuotions not being permitted to be printed at home; no diligence in the Corrector was able to auoyde the manie faults which the Printer (not vnderſtanding our language) muſt needs be very ſubiect to commit. His ignorance deſerueth pardon; and my paines your prayers; which I doe hartely craue; ſubmitting entyrely all the reſt to the correction of the holy Cath. Church: and deſire you to amende by theſe following corrections of the principall faults, what you finde moſt amiſſe in the booke.

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p 20. l. 25 Chriſtians cor. Chriſtian Pa. 97. li. 16. ſel cor. ſelues pa. 111. l. 22. him cor. them pa. 130. li. 16. wo cor. no pa. 131. li. 1. leaſing cor. pleaſing pa. 135. li. 26. hat cor. that pa. 141. li. 26. is cor. it pa. 157. li. 25. and without cor. and as pa. 189. li. 25 light cor. right pa. 194. li. 2. or cor. for pa. 201. li. 2. it cor. it's pa. 204. li. 14. ſaying cor. laying. pa. 212 li. 23. cceſſary cor. acceſſary pa. 251. li. 26. orme c. informe pa. 261. li. 18. themc. then p. 275. li. 26. biection c. obiection pa. 295. li. 11 which cor. to which pa. 358. li. 2. treaſures cor. creatures pa. 374. li. 4. carefull cor. carefully pa. 382. li. 25. fleckes cor. flockes pa. 384. li. 26. aae cor. are pa 400. li. 15. hereby cor. thereby.

APPROBATION.

Wee vnderwritten Doctours of Diuinity of the vniuersity of Paris, doe certifie, that hauing reade ouer this pious treatise, intituled, *Christian Rules, proposed to a vertuous soule aspiring to holy Perfection &c.* written by W. C. we haue not only found, that all things therein contained, are consonant, and conforme to the Diuine Faith, and Beleefe of the Cathol. Church: but also we hope that it will verie much contribute to the great aduantage of Christian Piety, and edification of such deuout, and religious soules, as shall reade, and practise it. In witnesse whereof we haue here vnto subscribed our names, at Paris this 9. of December. 1655.

H. HOLDEN.

F. TIREL.

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